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EXTRACTS FROM THE JOURNAL OF MR. STEVENS, DURING A VOYAGE ALONG THE EASTERN COAST.

IN the last number the voyage of Messrs. Medhurst and Stevens was briefly mentioned. A few extracts from the journal of the latter will be given here for the purpose of showing the reception they met with and the kind of intercourse which they had with the people. Something may be learned from this voyage respecting the prospect of accomplishing extensive and permanent good for the Chinese by similar enterprises. The journal has been published in the Chinese Repository.

The Rev. Mr. Medhurst, of the London Missionary Society, whose labors for the Chinese in Batavia have often been noticed in this work, removed to Canton in June last, for the purpose of fully ascertaining the practicability of introducing christian knowledge along the eastern coast of China. The American brig *Huron*, commanded by captain Thomas Winsor, was engaged by him for a voyage of three months. Including Mr. Medhurst and Mr. Stevens, they were in all only eighteen persons. A few bags of rice were taken on board in furtherance of the object of the voyage, to be sold or not as should seem best. The cargo was about 20,000 volumes of books of various sizes, comprehending some copies of the Scriptures, Medhurst's *Harmony of the Gospels*, *Theology*, *Commentary on the Ten Commandments*, the *Life of Christ*, and a variety of other publications. Both of the

gentlemen kept copious journals of the voyage.

They started on the 26th of August, and proceeded to Weihae, a large town in latitude about 37, where they arrived in a fortnight, and landed with a quantity of books. The people were at first suspicious but soon became familiar, on hearing Mr. Medhurst address them in their own language. They were soon visited by officers, in reply to whose inquiries the object of the missionaries was fully stated. They took books and no objections were made. The next day other officers came, who seemed more inclined to arrest the progress of the strange travellers. The following extract is a specimen of the resistance made and the manner in which it was met by the missionaries.

We therefore waited their approach, observing that the one of highest rank wore a blue button, and the others who followed, gold ones. The first was a *tsantseang* or sub-colonel, and the rest were lieutenants. One of them acted the chief speaker, and putting on a stern countenance and angry manner, asked from whence we were, and what was our business. Mr. M. replied, "that he was an Englishman, come to do good by distributing books and medicines." "Well then," said he, "let us go off to yonder junk, and hold a conference on the subject." "After we have seen your town and enjoyed a walk," replied Mr. M., "we shall be happy to go aboard your junk." They then placed themselves before us, and said it was impossible for us to proceed, as this was the celestial empire, within which no foreigner must set foot. "Then," said Mr. M., "if it is truly the celestial empire, it must com-

prise all born beneath heaven, ourselves of course, and therefore we shall proceed a little distance at least, and then return." Upon this they took our hands, and said it was utterly forbidden by the laws, and we could not proceed. "Such laws," he replied, "were evidently meant for lawless people and enemies, who would injure them, but we were evidently harmless, and came only to do good." This softened them, and obliged them to answer, that they did not think ill of us, but such were the orders enjoined on them. "At least," said Mr. M., "this is no place, on a beach and among a crowd, for gentlemen to converse about important affairs; you cannot do less than invite us into some house, and give us a cup of tea, when we can arrange matters." "Well then," said the colonel who had hitherto been silent, "we may go to the temple hard by." "No, no, by no means," said the other; but he spoke too late, for we already had started for the temple, the crowd pointing out the way.

On entering a side apartment, we found them standing to receive us and offering to Mr. M. the highest place. Tea was then brought in, and Mr. M. began by stating our object in coming to their district, during which he had opportunity to go over the principal doctrines of the gospel, and to point out the way of salvation. They replied that they were well assured of our friendly intentions, but that their orders left them no discretion as to permitting any intercourse with the people. They said that they had read our books, and found that, though they differed in some respects from their own classics, yet they contained many good things, and they saw no objection to their distribution; still we must not have intercourse with the people. If we wanted supplies of provisions or water they would furnish them gratis; but we replied, "that none were wanted. We know that ships are not allowed to resort to other ports than Canton for purposes of trade, but we have no such object. We therefore break no law in coming hither. If you say that all intercourse is forbidden by law, the true meaning of such restrictions doubtless was to keep off spies, robbers, and enemies, neither of which we were, and of course, they did not properly apply such laws to us. But if the government is really so absurd as to design to prevent good men from speaking to their fellow-men, and doing them any offices of kindness and good-will in their power, we felt it to be our duty, notwith-

standing any such prohibitions, to obey God rather than man." After some complimentary expressions in answer, the conference broke up. All this time, great crowds surrounded the house, and the whips of the police-men were plentifully applied to the heads and shoulders of the people, whenever they appeared too eager to get a peep at us, or hear the conversation.

On arriving at the beach, attended by some inferior officers, we determined to give out some books to the crowd, and accordingly told a sailor to bring a basket full out of the boat; the officer ordered it back again, but it was again brought up. As soon as Mr. Medhurst opened it, the crowd could no longer be restrained by fear of whips or officers, but rushed forward and seized them without distribution, while the police were in vain attempting to check the tumult. The rush was so sudden and unexpected, that it was impossible to avoid or withstand it. We then left them, and on our return touched at the vessels in port which had not yet been visited, and left books, and gave medicines to the sick.

In the afternoon, with a fresh supply of books, we landed on the island of Lewkung taou, where were two or three small villages. Here we gave away books without any restraint or violence. After listening for a short time to Mr. M., they exclaimed with amazement, "these men speak our own language! where have they learned it?" They then gave the more heed, but all was not sufficient to prevent their giving more attention to the examination of our clothes and persons than to our words. However, they could not be satisfied that Mr. M. was not a Chinese, and often examined his head to ascertain whether he wore a cue like them. We here observed a number of very fine and intelligent countenances among the boys and young men, and they had lost the shyness which they exhibited on a former day.

Respecting their visits to various villages in the vicinity, Mr. Stevens remarks—

Again and again Mr. M. repeated the nature of our mission, and urged them to turn from their evil ways, and serve the living and true God, who sent his Son from heaven to save sinful men. After satisfying their wants we proceeded a mile or two to the next village. In all Shantung we never observed a house standing alone, but every where the people lived in clusters, varying from 25 to 500 houses.

This unrestrained walk over the hills was delightful in the extreme. The air was salubrious, and the cultivation showed how diligent the inhabitants are in extracting the utmost benefit from the scanty soil, to supply their necessities. Every person we passed in the fields suspended his labor, and was ready with a cheerful word to welcome us, and direct us to another village. The people here ran on before us and sounded the alarm, ordering their females to retire into the houses or run into the fields; they seemed very suspicious at first, but a few words from Mr. M. banished their fears, and they gladly received books. In return they gave us pears. From thence we came to a third village from which the people had gone out to their work in the fields. We passed from street to street seeing none but old women and one man, who was too much alarmed to think of taking books. But soon a friendly man advanced, who after a short debate accepted a book and influenced others to do the same. They then invited us back into the village and into a house, where was a loom and a piece of cotton half woven, but no furniture other than the bed or rather bedstead, on which we sat. Here the people exhausted our stock of books, when we sent down to the boat for another supply. Everything bore the aspect of extreme poverty: the lank dogs, the lean donkeys, and lastly the hogs, so miserably meagre, that even our sailor was forced into facetiousness, and pronounced them the undoubted *hog-goblin* species.

Thus have we been enabled to distribute about 1,000 volumes of 100 pages each, within two days, in Shantung, where we had been prepared to expect the least hearty reception. Every village within reach of this anchorage has been visited, and some portions of the word of God left with its inhabitants. I have been thus minute in describing this day's work on shore, because with little variation it may serve as a specimen of all the days which we spent in visiting from village to village. Sometimes we found them more ravenous for books, and sometimes also afraid to take any at all, but this is nearly a fair sample of the way in which we were ever treated by the people, when free from the influence of the officers of government.

The missionaries then proceeded to the bay of Keshan-so, about forty-seven miles west of Weihae, the shore of which was

thickly studded with little clumps of trees, each of which concealed a village. They landed and at the villages were immediately met by the people eager for books, even to rudeness, and by officers who in a blustering, yet timid manner, opposed their progress. At Keshan-so they were called before the magistrates, assembled in a temple, and were more formally examined and reprimanded than before.

No one entered with us, but the paved way to the temple was lined with twenty-five unarmed soldiers on each side, drawn up in the form of a semicircle. These were beyond all comparison the finest soldiers I have ever seen in China, of a size fit for grenadiers, and, for a wonder, clad in clean uniform. Behind the altar, and in front of the gods sat two officers, preserving, as we approached, the most immovable rigidity of limb and muscle and eye, looking neither to the right nor left. When we came to the threshold in front of them, we took off our hats and saluted them with a respectful bow. They returned it in succession by slowly raising their united hands to a level with their chin, and slightly inclining the head. One of the attendants, of whom there were six or eight on each side, then motioned us to take seats arranged lower on the left hand. The inferior officer held the right seat; he was the chefoo of Tangchow foo, and wore a blue crystal button. His attendants were well dressed. The officer who was seated on the left hand was named Chow, and a *tsungchin* or military general; he wore a red button of the highest rank and was adorned with a peacock's feather, and a string of court beads. His attendants never spoke to him but with bended knee. The chefoo was the chief speaker, and a lawyer-like examiner. His inquiries were directed entirely to Mr. M., and as usual regarding his country and object in coming hither. But he proceeded much further and extended his questions to many other topics, making minute and judicious inquiries. His enunciation was rapid and guttural, and had not only the peculiarities of the Shantung dialect, but partook also of the court dialect. Hence it was sometimes exceedingly difficult to catch his meaning, while one of his attendants who also spoke the court dialect was perfectly and easily understood. I give the following notes of this interview in the words of Mr. Medhurst. "He asked who this Jesus was, and what was the meaning of the

word Christ which he found in our books; which gave me an opportunity to explain the gospel of our Savior. Here the general interposed with his gruff voice: 'How do you come to China to exhort people to be good? Did we suppose there were no good people in China?' 'No doubt,' I replied, 'they are good to some extent, but they are not all so; and they are all ignorant of the salvation of Jesus.' 'We have Confucius,' said the chefoo, 'and his doctrines, which have sufficed for so many ages; why need we any further sage?' 'Confucius,' I replied, 'taught indeed moral and social duties, but he revealed nothing respecting divine and eternal things, and did nothing for the salvation of the human race; wherefore it was by no means superfluous to have another Teacher and a Savior, such as was proposed to them.' 'In your opinion it may be good, but in ours it is evil, and these doctrines tend only to corrupt the people, and their dissemination therefore cannot be permitted. We neither want nor will we have your books, and you ought not to go from place to place distributing them, contrary to law.' 'What law if you please?' I replied. 'I have read the laws of the present dynasty, but do not recollect any against distributing good books.' 'That against the dissemination of corrupt doctrines.' Here they spoke so rapidly and so close upon each other as to leave me no chance to thrust in a word, unless by violent interruption. When I thought of doing so at last, 'Listen,' said the attendants, 'to the words of the great men;' so that when I perceived they would have all the conversation to themselves, I was not sorry to let the topic be changed.

"The old general soon interrupted the conversation, and gave me his ultimatum: 'He would advise me to return to my own country as soon as possible, and tell those that sent me, it was all labor in vain and money thrown away to attempt to introduce books into China, for none except a few vagrants on the coast either could or would receive them; that the orders from court were to treat foreigners with kindness and liberality whenever they came, but by no means to allow them to stay and propagate their opinions. Accordingly they had provided for us a liberal present with which they hoped we would be content to depart, but by no means to touch at any other part of the coast, lest we might not be so well treated, and disagreeable consequences should ensue; that as they had treated us politely, in return we ought to treat them with politeness by touching at

no place in Shantung, all of which was under his jurisdiction.' I thanked him for their liberality, but, perceiving they meant to assume the air of benefactors, told them I could not think of receiving anything without making some return. This they said could never be allowed.

"Among other inquiries they asked of what country Mr. Stevens was, and when I told them from New England, the chefoo again struck off with a whole new series of interrogatories. 'What,' said he, 'is there a New as well as an Old England?' 'Yes, as also a new and an old world.' I then related the discovery of America by Columbus, and the colonizing a part of it by the subjects of England. 'Under what government is this new country, and who is the king?' This gave me an opportunity to astonish them by declaring that the country had no king, but two great elective assemblies, and a president, all chosen by the people, whose wishes were consulted in everything that regarded government; that after four years the president is re-elected, or another is chosen in his place, and he returns to private life again. They asked what became of the old president, and whether on going out of office he did not use his power to excite rebellion, and create a party in his favor. At all this news they could scarcely cease wondering. They inquired how I, an Old Englander, could so readily agree with Mr. Stevens, a New Englander; which gave occasion to describe the points of similarity between the two nations, as well as our own coincidence of views and feelings. Besides these and other topics, the chefoo described the reception or rather rejection of lord Amherst's embassy, in order to show the small value attached to foreign intercourse by the emperor. He also alluded to and inquired after Messrs. Lindsay, Gutzlaff, and Gordon, and seemed well acquainted with all those expeditions, so far as the Chinese account could make him informed. It was now dark, while yet the conference was scarce closed. The same style of ceremony was observed on retiring as on entering, and we departed on friendly but not cordial terms."

As the equinoctial storms from the north-east were approaching, the Huron returned down the coast by Weihae to Tsinghae wei. Here the missionaries were met by officers to whom their object was explained. The latter pronounced it good and only begged that no disturbance might be made. Of the country adjacent they remark—

Leaving this town we commenced our usual excursions into the country, but were annoyed by an attendant officer on horseback, who did not fail to warn the people against holding intercourse with us. By taking to the boat and sailing around into a deep bay farther inland, we escaped pursuit and enjoyed the whole day as usual among the villagers. Though they were cautious and reserved, yet they were ever friendly. Our walk extended about eight miles, through five villages, but they did not receive many books. The suddenness of our coming among them absolutely struck them dumb with amazement. Having never seen foreigners before, and not having heard of the arrival of our vessel, some of them being quite ignorant of the name of England, they knew not what to make of it, at being presented with good books by such strange looking men. No one here expressed any wonder to find that Mr. M. spoke the same language with themselves, for they had yet to learn that all foreigners did not speak the same. As in all other places, the people appeared to be very industriously engaged, some in ploughing, others in reaping, some carrying out manure and others bringing home produce; numbers were collected on the threshing-floors, winnowing, sifting, and packing wheat, rice, millet, pease, and in drying maize or Indian corn, all with the greatest diligence. Sometimes they scarcely turned aside from their work to gaze at the strangers. Here too were their teams for ploughing yoked together in all possible ludicrous combinations. Sometimes a cow and an ass, or a cow an ox and an ass, or a cow and two asses, or four asses, yoked abreast. The women had all small feet, and throughout Shantung wore a pale and sallow aspect, much unlike the healthy and robust look of the men. They were not always shy, but were generally ill clad and ugly, laboring in the fields apparently little less than the men. But we saw on several occasions young ladies clothed in gay silks and satins, riding on asses, sitting astride on the top of a bag that almost covered up the donkey on which they rode; the ass was always led by the hand of a man.

This was the last of our excursions on the inhospitable shores of Shantung: inhospitable, as previous accounts had led us to expect, and in which we were but partially disappointed. The inhabitants of the villages were indeed suspicious and reserved, but cannot be accused of hostility or treachery towards us. Many times have we been surrounded by large

crowds of them, ourselves but two in number, totally unarmed and far beyond the sight of our vessel. Thus in security have we passed from village to village, giving a friendly salute to those whom we met, or saw at their labors, from whom in return we usually received a friendly salutation. They are indeed far different in their manners towards foreigners from the ready cordiality of their more southern and more roguish countrymen. This province is the native place of their revered sage Confucius, and the people of all classes speak the pure court dialect, the poorest beggar there excelling in elegance of pronunciation the scholar of the south. The number of readers appeared to be much less than I had anticipated; not one female have we seen who could read, and a small proportion of the poor countrymen in the villages could read a page intelligibly. But in cities and wealthier places, the proportion of readers may be greater.

The poor people who know nothing from youth to old age, but the same monotonous round of toils for a subsistence, never see, never hear anything of the world around them. Improvements in the useful arts and sciences, and an increase of the conveniences of life are never known among them. In the place where their fathers lived and died, do they live, and toil, and die, to be succeeded by another generation in the same manner. The towns, and even the villages, which are noted on the old maps, we found as delineated, unchanged, except by decay, and unimproved in any respect. Few of the comforts of life can be found among them; their houses consisted in general of substantial granite, and thatch roofs, but neither table, nor chair, nor floor, nor any article of furniture could be seen in the houses of the poorer classes. Every man, however, had his pipe, and tea of some kind was found in most of the families. But the miserable, squalid, and sallow aspect of all the females excited in our minds an indelible feeling of compassion for their helpless lot. No prospect of melioration for them, or indeed for any of the numerous natives, appears but in the liberalizing and happy influence of Christianity. This delightful province might then become the abode of millions of happy inhabitants. But now, and for ages, they have been excluded from that best boon which the Almighty ever gave to man, and without their own consent. They have an indisputable right to call for the knowledge of the christian religion, which was given to men by God, and no government

may hinder them from possessing their unalienable and most precious right. They do call for this knowledge, not indeed as appreciating its full and eternal importance; and I trust it will ever be the happiness of those who enjoyed the privilege of aiding in this expedition to know that near four thousand volumes, containing much of the holy Scriptures were left in Shantung. What the result of that little beginning will be is as much unknown, as it is placed beyond our power. To the truths of the books themselves, and to the influence of the God of truth on their minds, we leave the work, not expecting that it will be wholly in vain.

The missionaries next proceeded southerly to the province of Keangsoo, and entered the Woosung, a noble river on which stands Shanghai, a city of great extent and commercial importance. On landing at the city, they were met by multitudes of people and officers, and a thousand books were soon distributed. The following paragraph will show how the officers of this city felt.

On the wharf before our eyes was placed a basket half filled with loose straw, and covered with fragments of a few torn books. Seeing that some disrespect was designed, Mr. M. ordered our boat to be cleared of the various articles of provisions with which as presents they were cramming her full; while this was doing, one of the police-men took a torch and applied it to the straw. Perceiving that they meant to offer public disrespect to our books, I thought we could do no less than treat the emperor's presents in the same way, and accordingly took up some and threw them into the blazing basket, both putting out the fire, and disconcerting the officers; when they repeated the attempt again it was defeated in the same way, till the poor policeman drew back in alarm. But the characteristic readiness of the Chinese to make a good retreat was never better exemplified than in this case, when Mr. M. remonstrated with the chief officer; "Sir," said he, "these are books that were torn in the tumult, and to prevent their being trodden upon, for we consider it a sin to tread on written paper, I ordered them to be burned." But unfortunately Mr. M. recollected having just heard the same officer giving orders to his servant for this very purpose, though at the time Mr. M. did not fully comprehend the order, till the event ex-

plained it. In this manner we left the city.

From Shanghai, the missionaries proceeded to Kinglang, Tungshan, and other important places, generally attended, when in their vessel, by the war boats, and when on land, by officers, who annoyed and embarrassed them not a little, though they made no determined opposition. The mass of the people almost uniformly manifested much curiosity, treated them kindly, and eagerly received their books. At Tungshan and some other places the officers were equally kind and indulgent.

On the 31st of October the Huron arrived at Liutin, after an absence of two months and five days; and through the goodness of God, no accident befel the vessel or any person on board.

Shortly after an express arrived at Canton, bearing an imperial edict, addressed to Ke, the acting governor, relative to the voyage of the Huron. The edict, after stating that the laws permitting the "English barbarians" to have commercial intercourse with Canton "are directed by celestial favor beyond the usual bounds;" and that the "English barbarians" "have heretofore been regarded as violent, turbulent, crafty, and deceitful;" and noticing the previous voyages made along the coast, and especially that of the Huron, when "a disposition was shown to distribute foreign books, designing to seduce men with lies—a most strange and astonishing proceeding;" then adds—

Hereafter they must pay obedience to the restrictive rules the same as the other barbarians; and must not sail to all the provinces, foolishly thinking to find out new paths to gain. If they again indulge their own desires, and act thus irregularly, they must be immediately driven out of the port, and no longer allowed commercial intercourse. It will be found hard to transgress the statutes of government.

LETTERS FROM MR. WILLIAMS, DATED
AT CANTON.

Operations of the Press.

THE interference of the rulers, which occasioned a suspension of the Chinese printing and the distribution of books, was mentioned

at page 161. Some further particulars, and also some plans proposed for prosecuting this department of labor, are given below. Mr. Williams writes under date of August 21st, 1835—

The Four Gospels have been revised and the Pentateuch and Romans are partly done. The former was put into the hands of the printer about a month since; but the work was stopped by an edict arriving in Canton from the emperor, commanding strict search to be made for natives engaged in manufacturing christian books. The cause of this was that the governor of Fuhkeen sent two christian books to Peking, and advised that the search be made. The books were the "Life of Christ," and a tract "On free Intercourse on Gospel principles," both written by Gutzlaff, and distributed in the excursion up the Min River. The reception of the edict in Canton caused search to be made, and our teachers instantly left us. Spies were placed at the entrance of the hong to watch all who went in and came out, and to report all events of a suspicious nature. One of the hong merchants came to see Mr. Bridgman, and ascertain whether any books were made here. Search was also made at Macao, and four books were sent to the governor, but in neither place were any persons seized. The authorities were told that books were made at Batavia, Singapore, etc., from paper sent from China. At present all is apparently quiet, and we may be enabled to proceed with the cutting of the blocks for the Gospels. Three hundred copies of the old translation of the Bible have arrived. Leang Afa is still at the Straits; his son Atih is at Macao, and his wife and daughter near Canton. The government would most probably seize him, should he make his appearance in Canton. At this moment we are greatly hindered in prosecuting our work at Canton. We cannot get a book printed, and those now printed (6,000 vols.) cannot be sent away for distribution, nor can they be prudently distributed here; and we cannot study the language with a teacher. The liability we are under thus to be hindered by the government induces us to think seriously of devising some means of carrying on our work beyond their reach. Whether an establishment for printing books cannot be set up at Lintin or Macao, where we can go on unmolested to a great degree, are points not yet settled. We need a vessel or house beyond the

Chinese arm of law, and some means must be planned soon. Pray for us that we may be guided by wisdom and discretion from on high.

On the 22d of November Mr. Williams writes that it had been decided to complete the printing of Mr. Medhurst's dictionary of the Fuhkeen dialect, which was commenced about ten years since, and the work suspended. About half remains to be printed, which can probably be finished in six or eight months. The revision of the Bible was advancing rapidly. As so much expense and risk must be incurred in printing at Canton while the disposition of the rulers continues as it now is, the brethren had concluded to send block-cutters and printers to Singapore, with a view to having the work done there.

LETTER FROM MR. PARKER, DATED
NOV. 28, 1835.

Labors at the Dispensary.

AFTER mentioning that he had rented a room of a merchant, who knew the use to which it was to be appropriated, and opened a dispensary designed principally for those who were afflicted with diseases of the eyes, Mr. Parker remarks—

I have now three hundred patients, who, with a few exceptions, have been afflicted with ophthalmic diseases. Of this number as large a portion have been discharged convalescent, as from the time and nature of their cases, could be expected. Unqualified confidence is manifested by those who have applied, and numbers have been put off whom I could not receive. Indeed we have put up a notice to-day, that no new patients can be received until fifteen days. Much gratitude is manifested by those who have been benefitted by the means used. An elderly lady, upon whom I operated for a cataract, in eulogising her physician in truly oriental style, says that "there has not been his equal for ten thousand years, and that if she comes on earth again two thousand years hence, she shall bow down to his statue," etc. A merchant from the country, upon whom I also operated for a cataract, and by which means he is enabled again to behold the clear light of day, evinces similar emotions, and says that he shall have my picture engraved upon wood, with a

writing explaining to his friends when he is dead what that doctor has done for him. I need not assure you that I endeavor, though through an interpreter, to use these occasions, when even heathen hearts feel, to point them to the true source of their blessings, and own myself but a servant of the God of heaven, and a follower of Christ Jesus.

My patients are from all classes, men, women, (with feet and without), and children. Nearly as many from within the city as without. Day before yesterday a man who has been a mandarine, in his yellow-silks, called upon me, afflicted with rheumatism, the largest Chinese I have ever seen, full six feet high, and from his youth distinguished for his gigantic powers. He seemed very affable. Yesterday two merchants from Nankin, with friends and attendants, applied for help, one totally blind for nine years, and the other deaf for nearly thirty. The latter expressed his joy to-day on finding relief from the first application to his ears, said that he heard sounds to-day he had not heard before for years. These men speak the court dialect.

Siam.

EXTRACTS FROM A LETTER OF MESSRS.
JOHNSON AND ROBINSON, DATED AT
BANKOK, AUG. 21, 1835.

THE following letter, though of an earlier date than one inserted in the last number, will show how extensive and promising a field of labor was opening around these brethren before the interference of the government which compelled them to remove to a different quarter of the city.

Disposition to receive and read Books and Tracts.

Early in the year this place was visited by forty or fifty junks, to which we endeavored to give a good supply of christian tracts. On board most of them we were gratefully received, and our tracts accepted with much eagerness. In every part of Bankok also they meet with a ready demand. In many instances individuals have been observed reading them many days, and even weeks, after their distribution. We have reason to believe that they are extensively perused, and few of them, we hope, are wantonly mutilated or destroyed. In many instances individuals have been found anxious to make selections of the several

kinds of tracts offered for distribution. This fact seems to indicate that they desire them for the information they contain. Others have refused particular tracts on account of having previously received copies of the same.

Among great multitudes of the Chinese there seem to exist some general notions of the gospel, though very few, we fear, seriously reflect upon its solemn truths. With the mouth they will, in most instances, give them a hearty approval; but they are strangers to power of godliness. What may be the final result produced by the books distributed we know not, but we may hope and pray for blessed and glorious consequences. We have now on hand a large supply of Chinese books, and intend, with God's help, vigorously to prosecute the work of distribution. We have just been informed of the appropriation by the American Tract Society of \$30,000 for the distribution of books in foreign and pagan lands; \$1,000 of which was voted to the Indian Archipelago and Siam. Our hearts are rejoiced in view of the interest in behalf of the heathen which God is exciting in our beloved country. May it continue and increase, until the knowledge and the love of the truth shall be extensive with this fallen world. Resolutions like the above tend not a little to stimulate our zeal, and encourage us to extend our operations.

While the Chinese junks were here, particularly, great numbers came to us for medical aid, averaging nearly thirty a day for many weeks together. Our hearts were pained at their wretchedness and our inability, owing to our ignorance of their language, to impart to them an adequate knowledge of the way of salvation. We speak the Chinese and Siamese languages as yet but imperfectly, and with a stammering tongue. Our progress in them has been greatly retarded by our own temporary debility, the sickness in our families, and necessary attention to secular concerns, particularly the erection of buildings for the accommodation of the mission.

Six or eight more missionaries in this field are greatly to be desired. Hundreds of devoted servants of Jesus might here find ample employment. The fields are white for the harvest. Within a short distance of our doors hundreds of thousands of precious immortals are perishing in ignorance of Jesus, who might be approached by the means of grace, were there here an adequate number of laborers. Under the Siamese government, it has been thought by some there

are not less than nine or ten millions of immortal beings, speaking twelve or fourteen different languages and dialects, multitudes of whom, it is hoped, might now be approached by the missionary. What will the friends of Christ do for these perishing immortals?

EXTRACTS FROM A LETTER OF DOCT.
BRADLEY, DATED AT BANGKOK, OCT.
23, 1835.

Manner of Conducting the Dispensary.

PROBABLY scarcely any thing awakens more surprise, or is more likely to impress the heathen favorably respecting Christianity, than the sympathy which missionaries manifest for them in their distresses, and the pains which they take to relieve them. They are so accustomed to neglect and cruel desertion in times of sickness and want, that kind words and compassionate treatment in their sufferings seem to them something more than human.

I arrived here on the 18th of July. After fitting up a room for the purpose, a dispensary was opened on the 5th of August. I was soon an object of sufficient notoriety. Patients came from all parts of the city, and multiplied exceedingly, till quickly they numbered more than a hundred daily. My plan of managing them was this:

The patients were received in the morning between the hours of six and nine o'clock. Their names, with all the most important particulars concerning each, were entered on a book in the order in which they came. Then, instead of giving each a card, as was done at Singapore, slips of paper were given, having on them the number of each individual, and the appropriate prescription. These having been presented to the apothecary, and having secured the treatment directed, they were enjoined to keep carefully and present on their next appearance, as their passport to further attention. If any one presented himself without his slip, who had previously received attention, he was rejected, at least for one day. The cause of such rejection was always understood by the bystanders, and thus secured much carefulness of the little papers. Thus it was not necessary to lose any time in calling to mind what course of practice had been taken on the previous visit of the patient. At a glance of the eye it could all be seen, and in a mo-

ment some tolerably correct estimate could be formed of the effects of the treatment that had been adopted. When covered on one side these papers—*nung sues* as the Siamese call them, are put away in order and preserved, so that at any time the whole treatment of a case may be gathered up by a reference to the numbers. In order to give the earliest patient arrived, the earliest attention, and thus encourage punctuality in coming, a long verandah was fixed with permanent seats, which were so arranged that the patients must almost of necessity seat themselves in the order they came. Having my seat at one end of the line, the end next to the door of the dispensary, and leaving between me and the patients a passage only wide enough to admit of but one person, none were allowed to pass but such as had come under my direct cognizance—none were treated at the dispensary but such as came there by the narrow way. When treated, the patients retired by another way than that they entered. Thinking that but a small object would be gained if only the temporal diseases of the patients were healed, a plan was devised by which it was hoped their precious souls might be savingly benefited. The plan was to employ natives in reading christian tracts and portions of the Scriptures in the hearing of those patients that were waiting for “the moving of the waters;” also to have the attending physician give to each new patient, as he passed, a tract. It required much less effort than was anticipated to maintain good order and silence while all the multiplied operations were going forward. The plan worked well. Many a time there were large audiences of attentive hearers, which, on the part of the missionaries, was a powerful excitement to prayer, hope, and effort.

Thus did I labor most pleasantly, till the first instant, when our operations were suddenly arrested by an order from the nobility, that all the missionaries living on that compound must leave it within five days. The real, though not the alleged, cause of this edict was, as I am credibly informed, the unusual amount of benevolent effort the missionaries were bestowing upon the poor of the Chinese and Siamese. It was particularly offensive that we should *tum boon*, that is *do good*, every day, and that to the common people chiefly. The acting *prah klung* said that it was contrary to the laws of Siam to *tum boon* every day; that there were certain days designated by government, when all persons might give as

they pleased; that if the missionaries should continue their present operations, they would acquire much more merit than the people generally, and would even equal, if not outstrip, their greatest and best men. Nevertheless, he said that he would not oppose the missionaries doing good every day. It is said that some evil-minded men came to our inclosures and spied out our operations, particularly our reading christian books to the Chinese and distribution of such books among them. Some one or more suggested the fear that the missionaries would, by such means, enlighten the Chinese too much, and thus prepare them for an insurrection against the government.

Be the reasons for our expulsion what they may, there can be little doubt that, if we had not congregated large numbers of the sick, and dispensed to them gratuitously medicines and christian books, the government would never have driven us away on the plea that we occupied forbidden ground, or on any other plea. I view this as a most encouraging fact. It is a delightful token that the Spirit of God has visited this people, and that in consequence of this visitation, Satan has come also and stirred up a spirit of opposition. But the cause is the Lord's and will prevail. This opposition, I am confident, will, under the wise management of our Almighty Redeemer, pave the way for a far more successful promulgation of the gospel among this benighted and perishing people.

Ceylon.

ANNUAL LETTER FROM THE MISSIONARIES, DATED SEPT. 5TH, 1835.

AFTER noticing the state of religion during the year, respecting which pretty full accounts have been inserted in previous numbers of this work, and stating that *sixty-seven* had been admitted to the church, the missionaries proceed to exhibit the condition and prospects of the—

Seminary—Preparatory Schools—Native Free Schools.

Seminary.—Soon after the arrival of additional missionaries to share in the labors and responsibilities of the seminary, it became a serious question, which was examined at length by the united deliberations of the mission, What is the

comparative importance of the seminary in our mission, in the district of Jaffna, and in its relation to the continent; and how far is it expedient to proceed in future in the admission of students? While this question was under discussion, the usual season for admitting a new class passed by without any admissions: nor is it our intention to admit a class until the seminary year, or the last Wednesday of September next. We have in the seminary at this date, four classes, comprising one hundred and ten students. Though the number is smaller than it was one year ago, the best interests of the institution have been very considerably advanced, and our prospects were perhaps never more encouraging. In the former part of the year a regular organization of the institution was prepared and adopted by the mission, from which it is believed substantial advantages will be realized. The seminary now sustains a specified relation to the members of the mission, who are its appointed trustees or guardians. The departments of labor to be performed by the principal and each of the professors are distinctly marked out, and various rules adopted for securing efficiency, both in regard to government and tuition. The whole plan is similar, in many respects to the plan adopted in New England colleges.

It should, however, be stated that the discussion of the question above mentioned, has resulted in the unanimous conviction that the number of students in the seminary should be greatly increased; that we should, as soon as circumstances permit, have six full classes; and that the arrangements should be such, that a class may be regularly dismissed at the close of each seminary year.

Preparatory English Schools.—At Batticotta there is a preparatory class consisting of fifteen lads instructed in Tamul and English, of whom ten are boarded on the premises with the seminarists. At Oodooville, Manepy, and Chavagacherry we have day schools, in which English is taught, and from which we shall receive classes into the seminary from year to year, as they become qualified. At Batticotta an infant school has been in successful operation nearly one year. It contains one hundred and twenty boys, who are instructed in Tamul and English. This school was commenced by Mrs. Eckard, being the first infant school established in the mission. It is now under the superintendence of Mrs. Ward, who is assisted by two of the seminarists.

Nearly one year ago, the Rev. P. Percival, of the Wesleyan mission, opened an English school in Jaffnapatam, in which about two hundred and fifty boys, most of whom are Tamilians, are under instruction, and making rapid progress in their studies. We regard this establishment as a valuable auxiliary to the cause of education generally in the district.

Native Free Schools.—The number of these has been considerably increased the past year. The whole number at present supported by the mission is one hundred and thirty. We frequently receive applications for additional schools, but our funds will not permit us to proceed further. The course of instruction in them is becoming more efficient and useful, in proportion as we are furnished with suitable school books. Our prospects in this respect are now encouraging. The most important remark to be made on this subject is, that in connection with our protracted meetings, a new impulse has been given to the children under instruction on moral and religious subjects. They begin to understand that it is their duty and privilege to consider and to declare, whether they will serve the gods of their fathers, or the one God whose character is revealed in the gospel. It is deeply interesting to witness the evidence of approbation or disapprobation, when, at the close of a protracted meeting, they are called upon either individually or as a body, to declare whether it be their wish and intention to cleave to idolatry, or to embrace Christianity. The process of agitating this question in a congregation of three or four hundred children, becomes a powerful means of awakening the dormant faculties of the Hindoo mind. It is sometimes a matter of thrilling interest to see that the Spirit of God is moving upon the face of the water. Such a movement may confidently be regarded as a premonition that the command from the Almighty, "Let there be light," will be given. In view of what we have seen, we think protracted meetings are peculiarly appropriate on missionary ground. The practice is in full accordance with the feelings and habits of the whole country. People of all classes will frequently spend from five to thirty days successively at heathen festivals. It must be that attendants at all protracted meetings for religious purposes will imbibe more and more of the spirit of the god whom they serve, whether it be Jehovah, or the god of this world. This is so far the case in regard to the gentiles who "sacrifice to devils

and not to God," that our missionary operations are in a great degree suspended, when their protracted meetings are held in the immediate vicinity of our stations. On such occasions, we see an affecting illustration of the truth, "that all people will walk every one in the name of his god," and by this we are reminded to form our resolution anew, that "we will walk in the name of the Lord our God forever and ever."

Stations Occupied by Native Helpers.

At an early period in the mission, attempts were made to station native catechists in villages at a distance from the mission station. Malleappa resided for a time at Mallegam, and Nicholas Permander at Panditeripo. Each had one or two schools under his care, and made efforts to assemble the people at the school-bungalow on the Sabbath. It was soon found, however, that there were great obstacles to their laboring to any good purpose, and they were recalled. From that time to the present, we have had our attention steadily directed to this object, and have made attempts to accomplish it, but have frequently failed. The difficulties arise from a want of character and suitable qualifications in the catechist, and from the state of the people, who are ever ready to prey upon the defenceless. On this important branch of labor we are now able to report some progress. We have several stations conducted by native assistants which may be regarded as permanent. The largest is at Valverty in connection with Tillipally, about twelve miles distant. It is under the immediate care of Jordan Lodge, catechist, S. Adams, school-visitor, and Samuel Farrar, teacher of an English school. In connection with the station, there are six schools, including a small female school, containing about three hundred children. These assemble at the church-bungalow on the Sabbath for public worship, and those who can read attend weekly with the schoolmasters on Tuesday to receive instruction.

In Achavaly there are two large schools, superintended by Chinnatamby, a member of the church, and a native officer under government, a man of learning and influence. He assembles the children on the Sabbath for christian instruction, and as many of his neighbors as are willing to attend.

Two schools in Myletty are also regularly assembled on the Sabbath for public worship, and the services

conducted by native helpers from Tillipally.

In connection with Batticotta there are two native stations, similar to the one at Valvertty; and a third is now in a forming state. One is on the island of Caradive, conducted by Alexander Lovell and Cyrus Mann. They have six schools under their care, besides a small female school, recently commenced. A considerable portion of the time of the catechists is spent in regularly pervading the villages for the purpose of distributing books and giving religious instruction. Caradive is divided into three villages, containing a population of about five thousand souls.

The other native station is at Moolai, in the western part of the parish of Changany. It is conducted by Azel Backus, assisted by a church-member who was formerly employed as a school-master in that village. In connection with this station there are six schools, containing about two hundred boys and fifteen girls. These assemble at the bungalow in Moolai on Sabbath morning for public worship. In the afternoon religious meetings are held in rotation at the several village school-bungalows connected with the station. Henry Martyn, a teacher in the seminary, spends the Sabbath with Backus. The people in that village are more inclined to listen to the gospel than in most places in Batticotta.

Ebenezer Porter is now superintending the erection of a house and church-bungalow in the parish of Valany, situated on an island, south of Batticotta, to which place he is expecting to remove with his family in the course of a few weeks. He will then have under his more immediate superintendence the schools which he has hitherto visited but once a month: situated in the three parishes of Valany, Kaits, and Punkerativo. After Porter's removal to Valany, it is our intention to establish schools in two other adjacent islands.

In connection with Chavagacherry are three native stations now in a forming state. At Navetcooly, Catchay, and Er-luthumurtuval, public worship is held regularly on the Sabbath, particularly for the benefit of the schools established in those parishes.

In the course of a few years native stations will, by the blessing of God, be greatly multiplied. It is desirable that one be established in every populous village, which is not in the immediate vicinity of a mission station. This branch of mission labor should hold a prominent

place in the arrangements of the Board and of the mission.

The following is an estimate of the expenses attending the formation of a native station in the first instance, and of what is requisite for its annual support.

<i>Expenses at the Outset.</i> —A dwelling-house for a catechist, including out-buildings, etc.	\$35
A church-bungalow, which will be used as a school-house at the station,	25
<i>Annual Expenses.</i> —Amount of salary for two catechists at a monthly allowance of \$5 each,	120
Rent of land, repairs of buildings, and other incidental expenses,	10
<i>Annual Expenses for Schools.</i> —To the wages of six schoolmasters for a year, teaching on an average thirty-five children each,	144
Incidentals,	6
Total,	\$280

Remarks.—An important part of the duties of a catechist is to visit from house to house; but such is the state of society here, that it is not proper for one man to perform this service alone. This is an additional reason for our appointing two catechists at a station. These are not generally of the same standing, either in regard to qualification or compensation. The average stipend is the sum above mentioned. We think it necessary that at least one of the catechists at a station be a married man, and have a christian wife. From this estimate it will appear that two catechists may be employed for the sum of one hundred and thirty dollars annually; and that six village free schools, the average number that will ordinarily be connected with a native station, may be supported for the sum of one hundred and fifty dollars, after the requisite buildings are finished. If books, premiums, etc., be included, three hundred dollars will be sufficient. When we visit our native stations we are deeply impressed with the importance of these establishments. We witness pleasing evidences of an advance in missionary labors. We see what can be done by our native converts, when brought in close contact with their own countrymen. Here mind meets mind on common ground, without being overawed on either side by the presence of a missionary. We commend these infant establishments to the special prayers of all interested in the prosperity of our mission.

Female Seminary at Oodooville.

It is appropriate for this topic to come in immediate connection with the foregoing. The marriage of catechists with heathen could not be allowed, either on

the principles of the gospel, or the ground of expediency. Many of our sorest trials in the mission have arisen from this quarter. But were it not for the seminary at Oodoville, or some similar establishment, we see not how our catechists could find christian wives. It is true we have several hundred female children under instruction in our village schools, but they are unfavorably situated for the formation of christian character. They are generally taken from the school when quite young, having but a short time been under instruction, and are then almost entirely beyond our influence. Even our success in bringing so many girls into the schools, is to be attributed in a great degree to the salutary influence of the female boarding-school. The difficulties attending this subject may be farther understood by considering the fact, that though these females have been well educated, initiated into industrious habits, become pious, and in our view, possessed of many accomplishments, it is one of the severest sacrifices that our seminarists are called to make, to marry them. A young man cannot readily imbibe the idea that any consideration should influence him on this subject of paramount importance, with those of the amount of dowry, caste, family connections, and national customs. Some progress, however, has been made in enlightening their minds; and our prospects of a better state of things are encouraging. The catechists at all our native stations have christian wives, most of whom were educated in our boarding-schools. These catechists, with their families, stand on comparatively high ground, for all the purposes of aiding the cause of Christianity. They have, in an important sense, come out from the world and are identified with the mission. Having taken this stand, all their temporal interests lie on the side of Christianity. They are interested to train up their children for the Lord, while living in the midst of idolaters. This is one of the most pleasing features of the mission, and one of the most important results of our female seminary.

Publication of Books.

Without attempting to give a general statement respecting the affairs of the printing establishment, there is one item of no small importance, which should be distinctly mentioned in this letter. We refer to the preparation and publication of two dictionaries, one in Tamul and English, and the other in English and

Tamul. We have already made considerable progress, and incurred some expense in the prosecution of this object. This we were encouraged to do in the instruction given to Messrs. Apthorp and company, from which we learn that the publication of standard works in foreign languages, was an object distinctly contemplated and fully authorized by the Prudential Committee. Our urgent need of dictionaries in the two languages will appear from the following facts.—On the arrival of the brethren in Jaffna, in 1816, the only dictionaries to be procured were published by the Danish missionaries, and on sale at the Vepery press at the enormous price of eighteen dollars the set, two small quarto volumes, containing both four hundred and eighty pages. These dictionaries were very defective, and not at all designed for giving assistance in the study of the poetic dialect. But for our encouragement we were informed that Dr. Rotter of Madras had in hand a dictionary of Tamul and English, on an enlarged plan, which would meet the increasing demands of missionaries and other students in English and Tamul. The first part of the dictionary, containing the words beginning with the vowels of the language, made its appearance from the press about two years ago. We despair of seeing the work ever completed in the present generation. The author is now eighty years of age.

In 1824 a small edition of the Tamul and English dictionary was printed without revision at the Vepery press, and was sold at a high price. The English and Tamul dictionary, which is most urgently needed by all natives who are engaged in the study of the English language, has been out of print for many years. The first part of a new edition, revised by the late Rev. Mr. Haubroe, was printed several years ago, but the work has not yet been completed. When, on a review of the past nineteen years, we consider how we have been embarrassed in all our schools and establishments, and especially in our own study of the language, for the want of dictionaries, we should even now utter a doleful lamentation, if by so doing we could in any degree retrieve what we have lost.

Having despaired of supplies from Madras, and being furnished with an efficient printing establishment, the members of our mission, about one year ago, in connection with the missionaries of the Church Missionary Society, resolved that it was expedient to enter, without delay, upon the preparation of two dictionaries to be printed at the Manepy

press. The Rev. J. Knight, whose course of labor for many years past, and whose attainments in the knowledge of the Tamul language have well fitted him for the task, is the responsible person engaged in this important undertaking. Mr. Knight is assisted by several of the best educated natives in the district, of whom Gabriel Tissera is one. Encouraging progress has been made in the work, and we are well satisfied that we are pursuing the right course. Our first object is to procure a supply of dictionaries for our mission: secondly, to procure them at a moderate expense, that we may afford to supply our school establishments, as well as the members of our mission: and thirdly, to procure such as are suited to the state of education in the district of Jaffna.

About one fifth part of the dictionary in Tamul and English has been prepared, but as the principal difficulties were to be surmounted at the commencement of the business, it is expected that the remaining parts will be prepared with comparative rapidity.

The Provisions made for the Children sent to America.

The provisions made by the Board, as we learn from the resolutions passed at their annual meeting at Utica in 1834, are liberal and satisfactory. They have relieved our minds from a heavy burden. They have increased our confidence, which was not before small, in the Board of Commissioners, and laid us under obligations to consecrate ourselves to the work of the mission.

The lively interest manifested by the christian community in favor of the children, and the bountiful provision made by individuals for their support and education, have far surpassed all that we had hoped, even in our fondest anticipations. It will long be a delightful theme for reflection and conversation. By what our friends have done—friends whom we never saw, nor heard of—we have an illustration of the most important principles and precious promises of the word of God; an illustration that comes home with power to our hearts, and which cannot fail to exert a salutary influence upon us in explaining these principles and promises to the people of our charge. If we were oppressed by the weight of obligation to those kind friends, we might attempt to relieve ourselves by referring them for compensation to Him, who has graciously promised that the gift of a cup of cold water in the name of a disciple

shall not lose its reward. But we are not thus oppressed, nor would be anxious to lessen, in any degree, the obligations under which they have laid us. On the contrary, the peculiar and unexpected manner in which our children have been provided for is a far greater source of pleasure, than though we had had the means of providing for them. The whole is in full accordance with the rich provisions of that covenant, which is well ordered in all things and sure, and which God has established with his people and their offspring.

But there is a higher view to be taken of this subject, than that which relates to ourselves and to our children. The course pursued by our kind friends in America, goes far towards the solution of what is considered a very difficult problem, that is, How shall the salaries of foreign missionaries be so regulated, as, on the one hand, will enable them to make such provision 'for their own,' as not to be liable to the charge of having 'denied the faith;' and on the other hand, as will enable them to resist the powerful temptations to a worldly and covetous spirit, while their principles and their situation, among poor and degraded idolaters, call for the adoption of an enlarged system of benevolence, in its most obvious and attractive forms? Or in other words, How *can* the foreign missionary and the fond mother, be 'without carefulness,' in regard to their offspring, when they feel compelled to thrust them from their embraces at a tender age, to seek a residence and a livelihood in a strange land? We repeat it, Christians in America have done much towards the solution of this question. Hereby they have given great relief both to missionaries and to missionary societies, and we see not why the same course might not be adopted in every country from which missionaries are sent to heathen lands. We should regard this as one of the fairest fruits of the missionary spirit. It would prevent, in many instances, the return of missionaries for the purpose of providing for their children—a practice which we cannot too deeply deplore, knowing as we do, its disastrous bearings. It would draw more closely the cords of christian love and friendship between missionaries who have been long in the field and the new generation that has sprung up in their native land: thus would there be additional bonds of union between christian and heathen countries, which might greatly tend to the furtherance of the gospel and to the glory of God.

There is one peculiarity attending the method of providing for children, which we cannot forbear to mention, as it takes a deep hold of our feelings. It is that those benevolent individuals whose hearts have been stirred up to support and educate our children, are the very persons, as the nature of the case shows, to whose care we can with the greatest confidence and safety commit them. And from the knowledge we have of particular cases, we are assured that our children are reaping advantages, which no pecuniary resources could have been the means of procuring. Regarding ourselves as the messengers of the churches, and wishing to spend and be spent in their service on heathen ground, we wish them to adopt our children, and to train them for a similar service. We have no hope of seeing them again, and under all the circumstances of the case, we have no wish to see them, unless they are prepared by the grace of God, and a suitable education, to return to us duly commissioned to be our associates or successors in mission labors. And we are not certain but that this is a case, in which the strongest prepossessions of parental love, and the best interests of the missionary cause, will conspire to point out the same course in regard to the children of all missionaries sent to heathen lands. We cannot but watch with deep interest the progress and results of such an experiment.

LETTER FROM THE INSTRUCTORS IN
THE SEMINARY, DATED JULY 1ST,
1835.

THE present instructors in the seminary are Messrs. Poor and Hoisington and Doct. Ward, aided by a number of native teachers and monitors. The requisitions for admission have been raised, and the period of study extended from four years to six. After remarking on the organization of the seminary mentioned in the last article, and on the constitution and by-laws, the brethren named above proceed to assign—

Reasons for making the English Language a Study in the Seminary and Schools.

There remain two or three important topics, upon which we wish briefly to remark. One respects the amount of attention given to the English language. Why should there be so much missionary time and money expended in teaching a

new language—especially, since it is an allowed fact, that the knowledge of that language has proved one of the greatest means of removing from missionary service into the service of government, some of the most promising fruits of the mission? We answer—

1. Because the English language furnishes the only adequate and proper means of duly occupying the minds of these youth, for the length of time during which it is necessary to keep them with us, in order to fit them for any valuable service whatever. Take away the studies in the English language, and what remains? Books enough remain to be sure, but of what character?—We have some good books prepared in Tamul,—some original and some translated from the English. There are also some valuable works of ancient Tamul authors, moral and scientific. A large majority of these books, however, are studied in the common and central schools, and several of them committed to memory long before the boy is prepared to enter the seminary. So that we have scarcely a beginning of Tamul class-books for a six year's seminary course. And it should be borne in mind that when a boy has gone through a regular course with us, he is then, usually, but from sixteen to twenty years of age—just at the stage of profitable study. And had we the means of carrying the boys through a course of wholesome mental discipline to this age, and should we there drop them, without the means of treasuring up knowledge for themselves, what would be our prospects as to efficient helpers in a service which is yearly demanding higher qualifications in the laborer? While we doubt not that there would be some who would rise to eminence, even in such circumstances, we feel no less certain that the withholding of English would, in practice, deprive us of more helpers than the disposition to engage in the service of government now does in connection with English. But what adequate materials have we for carrying our students through a six year's course? We have none, unless we keep them unceasingly reading the Scriptures, for which we think none would plead; or unless we lead them into the labyrinth of heathen mythology, impure, degrading, deluding,—only to be attempted after the mind has been brought into the light of truth, in order that its haggard form and loathsome character, may be seen and rejected. But waving this argument, we have other reasons for teaching English.

2. The English is the appropriate classic language of this people. No other could be named as coming in its stead, except it were the Sanscrit, and this in our estimation will bear no comparison with it, in this respect. It would be an incalculably greater work to obtain the Sanscrit; and when obtained, it would be of comparatively little use to the common student. The English is of incomparably more worth in our seminary, than both Latin and Greek in an American college. It furnishes equally good discipline to the mind, and when compared with those languages, as being a source of instruction in religion, morals, law, politics, literature, it is as the ocean to the pool. Indeed the English language seems to be the only medium through which the light of science and religion can ever be made to beam fully upon the Hindoo mind. This has become, we believe, the prevailing sentiment of the best informed in India. There is scarcely a word in the Tamul language which does not, either in some of its primary meanings, or by its association, teach heathenism; and so completely pagan is the language, that it is hardly capable of being employed as the medium of correct thought and feelings. This same charge lies against the Sanscrit, and every other language in India. How, then, can we disabuse the Tamul mind without a more correct medium of thought and sentiment? Or what better means of doing this is there than to bring in upon the mind from the days of childhood and onward the knowledge of English books? To us this seems to be the means which the God of providence and truth has put into our hands, and bid us to improve to the utmost. And, in this light, we look upon our infant schools where the English is taught, as among the most efficient instruments to be employed in our work.

3. The English language is an important means of usefulness in the country, and is becoming every year more so. Many a boy, on the ground of having a little knowledge of English, has been admitted into the service of the country in important and useful stations, who would otherwise have been known only as one of the mass of degraded heathen. A very slight knowledge of English books will often enable one in this country to act as an agent or means, in communicating useful knowledge. This is one of the great offsets against the loss arising from our boys leaving us for government service. They never cease to feel their obligation to serve us in any

way consistent with their business. And there are few indeed of those who have gone from us into civil service, whom we would call from their stations, were it our privilege so to do. The more pious, and to us the more valuable of our students show a decided preference for mission service. The teaching of English, therefore, is an important means of usefulness in the country, and fully pays the expense.

4. Such are the demands of the people for the English, demands daily augmenting, that it would be very difficult, if not impossible, to carry on our higher school operations to any profit, should we exclude the study of English. The exclusion would send away from us to other establishments the more enterprising youth of our parishes, and leave us but a sorry choice. And in this way we should lose more, even in the score of numbers and talents, than in our present plan. This point is strikingly illustrated by our present fourth class. Such is the rage for English, that boys of all castes and religions may be crowded together, not only in the same school, but in the same class, and upon the same bench. This circumstance involves the sacrifice of a principle, which, in other cases, has seemed stronger than death. But this excitement, good in itself, and tending in many respects, we think, to much good, may be the source of great evil, the source of infidelity, and moral death. The great safeguard, in connection with prayer and the simple preaching of the word, is a systematic and thorough course of instruction in the moral and intellectual sciences. If the seminary does not take the lead in education, especially in English, the American mission cannot expect to exert much moral or religious influence over the systems of instruction. On this subject public sentiment has greatly changed within even four years, and the current, both in the Company's territories and in Ceylon, is setting in most rapidly and forcibly in favor of the English language; so that resistance would be vain, and we must shape our course as well as we can.

Such are some of our reasons for giving so much attention to the study of English in our seminary. To us they are entirely satisfactory, and we cannot but think they will prove so to our patrons. It may be asked, Does not so great attention to the English language tend to unfit the young men, in respect to their knowledge and use of their own language, to act as christian teachers among the Tamul people? We answer

this is the actual tendency of taking them from their homes, and keeping them so much excluded from the people, and of their being called to attend so much, from their entrance into the seminary, to the study of a new language, and of various branches of knowledge in that language. And were this not duly met by some counter influence exerted, and by some important good gained, the evil in question would be great—probably too great to be tolerated. However, we are happy to be able to state, that, as the number of laborers in the seminary has increased, we are not only able to teach the sciences mere thoroughly, but to make it a greater part of our plan, to lead the student into a thorough, critical knowledge of his own language, and of the religions and philosophical systems of the country,—that he may be both ready to meet the common people within their region of thought and language, and also to stand up with confidence before the pedantic brahmin, having not only a knowledge of what he knows, but the superior advantage of being able to bring the whole into the light of truth, and to expose the fallacy of its claims. The habits of study, the knowledge of language in general, the enlargement and elevation of mind, and the various acquisitions in truth, secured by the study of English books, are but so many important qualifications, in reality, for the profitable study of the Tamul language and systems. Without such qualifications, it would scarcely be safe to attempt to teach the youth many things in the system of the country, which they ought to know.

Importance of School Education in Christianizing the Heathen.

There is one other point in the general subject, upon which we would drop a few words. This is the legitimacy and importance of a system of education in every missionary establishment. We speak of missions in India, for India's facts are full before us, and here we can speak with confidence. Much that we have stated above bears directly upon this point, and goes far to show the propriety and utility, yea, the necessity of educating the people, in order to give them the blessings of Christianity. The experience of nearly twenty years in this mission speaks but one language on this subject. One of the most vivid and permanent impressions made on the minds of your missionaries by the several revivals which have been enjoyed here, is,

that these blessings are, in an important sense, the fruit of our school operations. These blessings seem to follow in the channel prepared by our schools. No one can trace the history of these revivals, mark their origin and progress, consider what proportion of the converts have been students in the seminary and in the girls' school at Oodooville, without being convinced of the correctness of our position.

It is a mistaken idea which some seem to entertain, that religion simply, without education, will do every thing for a people. We do not set down in our studies and philosophise merely on this subject. Some of our deepest and governing convictions of the truth in this case, are based on facts,—facts of our own observation. Some in our church who give us good evidence of piety as any among us, have not unfrequently evinced the strange fact of their being in some particular points still in bondage to heathen superstition. One or two facts communicated in the quarterly journal of the seminary for the last term, will illustrate this point. Nor is this strange. How many shapes of superstition do we find, even in America—ghosts, good and bad signs and omens, witches, etc., which influence not only the mind of children and women, but of literary men and philosophers. Should we then wonder at the remains of such things in a mind but just emerging into the light from the darkness of heathenism. But how can such a thing be? We account for it by the fact, that many of the religious notions of the people are involved in, and almost identified with their false philosophy, and that the truth of the gospel essential to salvation have not so obvious and palpable a connection with philosophical principles and facts, as to be readily discovered by the benighted minds; so that they may actually embrace these truths, and yet retain many false notions undisturbed. One erroneous notion must be displaced by its antithetic truth. Hence the necessity of general instruction. Truth is the proper mould of mind. In order that the mould be perfect, the whole truth must be taught in its proper order and proportion. There is no department of study, especially in the natural sciences, of the importance of which we do not have many and striking illustrations. A writer in the Calcutta Christian Observer for 1834, on the connection between a liberal education and the spread of true religion in India, concludes in the following words,—“Whether we view the minds of multitudes in India as peel-

ed and scorched in barrenness, or rendered impenetrable from the luxuriance of noxious growths; the propriety, the urgent necessity of early education, with a view to impart common principles, common facts, and common habits of reflection, that may secure a ready access to the hearts and intellects of men, seems demonstrated beyond the reach of evil, or the possibility of doubt."

We are, therefore, most decided in our opinion that education forms a legitimate and important part of missionary work. And it is not a little painful to us to witness a difference of sentiment on this important subject. Our friends need to be here, and see, and feel, and hear, in order to understand the subject in all its bearings.

We feel that our only course in this work is onward. To this service would we give ourselves anew—most heartily, as to the Lord, and not unto man; believing that we have already the seal of divine approbation. And if the churches, whose messengers we are, will renew their commendable zeal in this course, and go on with us for a few years longer, may we not hope that education will become so well appreciated, and that its hold upon the interests of this people will become so strong, that it will do much towards supporting itself, if indeed it shall not be able to move on, without the aid of foreign contributions. We confess that our minds are much in the belief that such will be the case.

Southern Africa.

EXTRACTS FROM THE JOURNAL OF MR. CHAMPION.

Mr. Champion and his associates, Mr. Grout and Doct. Adams, arrived at Cape Town on the 5th of February, 1835, and after delay, owing to various causes, they had, on the 4th of December last, nearly reached the scene of their contemplated labors among the maritime Zoolahs. Though most of this journal was written at an earlier period than communications which have been heretofore published, portions of it may interest the reader.

Mr. Warren, it will be remembered, was one of the first company of missionaries which was sent from this country to the island of Ceylon in 1815; and was removed by death in August 1818, while on a visit to the Cape of Good Hope for the recovery of

his health. Dr. Vanderkemp was the first missionary of the London Missionary Society to South Africa, and one of the pioneers of modern christian missions. He embarked in December, 1796, and died in the same month of the year 1811.

The first part of the journal was written at Cape Town.

Graves of Warren and Vanderkemp—Climate of Cape Town—Character of its Population.

June 5, 1835. This afternoon the Rev. Mr. Faure, one of the Dutch Reformed ministers, accompanied us to the Dutch burial ground, that, if possible, we might find the grave of our departed brother Warren. After searching in vain upon the monuments, with the best recollection of Mr. F., we could only select a supposed place where his remains might lie. But though they are forgotten, his memory is warmly cherished by a few who watched around his bed-side, and learned from his example a lesson of christian patience and devotedness. And the archangel's trump shall bring together all the scattered dust, and present it a glorious spiritual body before the presence of Him whom he longed to serve on earth, but who accepted the will, and after a few days of missionary work, took him home to himself. In another part of this vast golgotha lie Dr. Vanderkemp and Mrs. Smith in the same tomb, names that the heathen of Africa will not soon forget. A simple and touching stanza is all that is found upon the slab that rests over the tomb.

15. To-day for the first time since our arrival the rain has poured down in torrents. The atmosphere has become very pure and elastic. The rains here fall only in the winter, from June to September or October. During these months the northwest is the prevalent wind, while during the rest of the year the southeast is predominant. But these winds are much more variable than I had been led to expect.

16. Last evening we witnessed an interesting scene in Union Chapel, the baptism of two Jewish youth. They have come forward voluntarily, and with their parents' consent, thus openly to profess Christ. Quite a number of young persons were present. One of the young men is quite intelligent, and may yet become a missionary to his nation. Thus is God shewing that he has respect to his covenant with Abraham.

17. Attended last evening a temperance meeting at Wynberg, a beautiful village embosomed in clumps of trees, eight miles south of Cape Town and behind Table Mountain. The temperance society here owes its existence and efficiency to the Indian residents of the cape. These gentlemen are officers in the army, and others in government service in India, who have left that sultry clime for a few months, to enjoy the healthy air of the cape. They reside mostly at Wynberg. They retain their salaries, if they proceed no further than the cape. Several of them are men of the finest talents, and when in India, have an extensive influence. One was present, a staunch friend of temperance, who in Hindostan acts as judge for two millions of people.

July 6. Two or three Sabbaths since I assisted in commencing a new school in a neglected part of the town. At first none came, though previously invited, until we went out and urged in the children. They found that it was not a place for whipping them, as some had threatened, and now cheerfully came every Sabbath. One day but few were present, owing to some mistake. We sent out this few, and they soon returned with a large train behind them of their play-mates. To-day the room was too strait for us, although it will hold seventy or eighty. When told of God, they stare and search the ceiling of the upper part of the room, to see if they can behold him of whom I speak. Every thing seems new to them. However, some remember what they hear. Some are bright Mohammedan children. Very few know even the alphabet. May God be glorified by this little work. There is great room here for enterprising, devoted teachers.

9. To-day the rain is coming down in torrents. The streets seem to be but so many canals for the streams of water.

11. The thermometer lately has ranged from sixty to sixty-eight degrees. Wind northwest. Previously during our stay it has ranged from fifty-eight to sixty or sixty-five degrees. On one day in April, while I was absent in the country, it was stated in the papers, as something very extraordinary, that the mercury rose to one hundred and twenty-seven degrees. During our stay there were some days which would be styled in New England extremely warm. The wind generally promoted a free circulation of the air, and though we arrived in what is called the hottest month, February, and notwithstanding that the sun's

rays are reflected from the whitewashed edifices which line the streets and made to converge upon one's head, we on the whole experienced but little more trouble from the heat at the Cape, than during an ordinary summer in New England.

Mr. Champion and his associates embarked for Algoa Bay July 23d; when he takes occasion to remark respecting their labors while detained at Cape Town, and the several classes of people who inhabit that place.

We are bound to Algoa Bay, expecting that when arrived there, the Lord will point out our course. Our stay at the Cape has refreshed our spirits. It has taught us many things in reference to African missions that we otherwise should not have known. We trust that it was of the Lord. Some will pray more for the heathen in consequence. And we would fain hope that some in consequence of our feeble efforts will sing the song of the Lamb in heaven.

During our stay we have not been out of employment. Our first attention has been directed to whatever could subserve the interests of our mission. Consultations with those whose wisdom and experience should not a little control us, and especially with Dr. P., have not been unfrequent. The acquisition of the Dutch language has been considered of importance in regard to our future work, and to it has been devoted not a little of our time. Our evenings generally have been in some way devoted to the good of our own souls, or of the souls of others. Weeks have often passed in which on every evening a meeting of a religious nature was somewhere to be attended. The Sabbath has usually found us preaching in the house, or by the wayside. The out-door services have been in many cases well attended, and we hope not in vain. In the house of God his word has been heard with marked attention and regard.

To give a correct view of the moral wants of Cape Town, and one easily understood by Christians at home would require more minuteness and length of detail than my present time, or our brief stay enables me to descend to. The town is composed of so many different nations, Dutchmen, Englishmen, Germans, Scotch, Malays, Malagash, etc., and of so many different sects, Episcopalians, Dissenters, Wesleyans, Scotch, Dutch Reformed, Lutherans, Catholics, Unitarians, infidels, Mohammedans, and

Pagans, that no general description will answer. It is a fact that out of the 25,000 population, the half who do not belong to the colored races are as a general thing, deplorably destitute of the power of vital godliness. Many, many come not near the sound of the gospel, unless perchance they meet an out-door preacher, while they are devoting God's holy day to pleasure. Intemperance is awfully prevalent, and licentiousness and a disregard of religious restraints is but too manifest. The other half of the 25,000, as stated by our brethren, may be considered heathens. Taken as a whole, they are an interesting class for the eye of the philanthropist, and christian efforts among them could not be in vain. The Malays or Mohammedans are a large and distinct body, considering themselves a grade above the others, and in some respects are accessible by the christian teacher. The other colored classes, consisting principally of those who have been brought originally from other tribes, and here sold, but who are now, or soon will be, free, are easily accessible; and in cases where they can see the value of instruction, are eager for it. There are now three missionaries laboring for the good of this half of the population of the town, but they can by no means supply their wants. Several schools are also in operation, but they seem to lack system and efficiency.

Algoa Bay—Description of Bethelsdorp.

After having been mercifully preserved from shipwreck, of which they were in imminent danger owing to the intemperance of the captain and crew, and having the voyage, which is often made in two days, tediously protracted, Mr. C. adds—

Aug. 5. We are not far from port. Some parts the southern coast of Africa is very low, and presents a sandy appearance. In others, as near the Cape of Good Hope, and Cape Lagullas, high and rocky promontories run out into the sea. Farther back in the country a range of high mountains, blue with mist, is seen running parallel with the coast. A few scattering farm-houses now and then attract our notice.

7. Yesterday to our great joy, after tossing fourteen days in our unpleasant quarters, we came in sight of our port. Cape Recife is a rocky and dangerous point, which intercepts the roaring breakers, and may well be thus named. Passing this cape, the voyager has at once in

full view before him the grand and extensive bay of Algoa. A fleet of a thousand sail could here lie at anchor in perfect safety, except during a strong southeaster. The bay sweeps around somewhat in the shape of a sickle with the hilt placed at Cape Recife. At the point, where it encroaches most on the land, lies Port Elizabeth, a village so named from the lady of a former acting governor of the colony. From the harbor it has a neat appearance, as its scattered cottages, with their red-tiled roofs and whitened walls, stand upon the beach, or on the side of the adjacent hill.

We anchored a mile and a half from the shore. Here there is no wharf, but goods and passengers are all landed upon the beach by means of surf-boats. These are flat-bottomed boats, which pass between the vessel and the shore by means of a rope attached to each, after the manner of a rope-ferry. The surf is often so high that even these boats cannot run. As we approached the shore, the Hottentot boatmen watched a moment when a higher wave than usual coming from behind might help us forward, and pulled with all their might for the shore. Our boat struck the sand, and still we were in deep water, the surf roaring around us. The Hottentots ran to our relief, offered us their backs for carriages, that we might ride like the Society Island chieftains, or their arms, as we chose, and soon ladies and all were safely put down on the land.

We are now under the hospitable roof of the Rev. Mr. Robson, missionary of the London Missionary Society, who has here his station. Port Elizabeth has grown up entirely within the last fifteen or eighteen years. It may have now 1,500 inhabitants. Buying and selling are the support of the place, for there is no ground capable of cultivation near, and in some parts of the year very little grass for cattle. Nearly every house upon the principal street has a store in connection. Scarce a garden or tree adorns the village. A fort and several cannons paraded on the heights give a show of defence. Mr. R. has a neat chapel, and lives himself on the high ground alluded to. Here the village seems to be under our feet, the bay stretches its broad arms to the right and left, and directly before us we look out on the vast southern ocean. Mr. R. has a Dutch and an English congregation and an interesting school connected with the former is under his superintendence. A large proportion of the Dutch attendants are Hottentots. Connected with the

two congregations are seventy or eighty church-members. The blessing of God seems to attend the labors of our brother. Some are inquiring the way to Zion. These he meets weekly for conversation and prayer. I had the pleasure of being present last evening and addressing a few words to them. Port Elizabeth has been occupied but a few years as a mission station.

8. Have concluded to proceed to Bethelsdorp to-day. There we can most conveniently, and with the least expense, live for a while, pursue our study of language, make all necessary inquiries and preparations, that we may proceed wherever providence shall direct. One of the brethren from B. has kindly come down with his bullock-wagon to take us to our new home. We find, as our vessel is discharging her cargo, that she had quite a quantity of brandy. This is now and has been during the war a grand article of import from the Cape hither. This is the only port of any consequence in this part of the colony, and through it have been poured floods of this poison to aid in carrying on the war against the Kaffers.

10. Saturday afternoon we stepped into our bullock-wagon, and took the first ride of the kind we have yet had in Africa. It was a specimen doubtless of full many which are to follow. Fourteen oxen started off with us on a good round walk at nearly the rate of four miles an hour. The oxen knew the way home and the leader was not much wanted. The driver sat with his long whip in front of us, and could reach with it the foremost, if there was occasion. When we came to any ground slightly descending, the animals would trot like horses. The African bullock, with his long legs and meager body, seems to be better adapted to travelling than those of our native land. In a little more than three hours we reached Bethelsdorp. The road follows the foot of a chain of hills, which, intercepted now and then by a kloof, stretches from the bay by Bethelsdorp and towards Uitenhage, in a north northwest direction. On our right, and below our road, in the valley lay at different distances three salt lakes. As they dry up in the summer, the salt is left upon the surface of the ground. The carriage of this to the port and Graham's Town is quite a source of profit to the people of Bethelsdorp. The village of B. is situated at the entrance of one of the kloofs, or clefts, through the range of hills before described. A stream of water issues from the same, forming a

kind of valley, and on the sides of this stream are the thatched houses of the villagers. The village is laid out with considerable regularity. The aim seems to be to have the streets cross at right angles. The church, school-houses, and buildings for the mission families stand in the centre. They are erected around a square. In the centre of this is a garden, in a circular shape, in which several young trees are flourishing. To a person approaching from the north or south nothing is visible until he comes upon the ground above the village, whence there is a gradual descent to the river and then the whole is directly in his view. Bethelsdorp appears very pleasantly just at this time, as the rains have watered well the soil, an event which has not occurred before for three years. On our arrival we were kindly welcomed by Mr. and Mrs. Kitchingman, and Mrs. Atkinson. Mr. Read and family have been at this station since the commencement of the Kaffer war. His post is the Kat river settlement, perhaps two hundred miles from this.

The farmer to whom the governor gave the commission of selecting a place for the site of Bethelsdorp boasted that he had chosen such a spot that the missionary never could live there. But how differently does Providence determine. It is true the grounds are not good for grazing, or agriculture, except in very rainy seasons. But since that time Port Elizabeth and Graham's Town have sprung up, and the Hottentots, who have wagons, find employ in transporting goods. The salt-pans also are near, and for a load of salt they get perhaps a rix dollar. Others gain money by collecting the juice of the aloe, a plant which abounds in the vicinity, though not to the same extent as a few years ago. Thus they gain subsistence, and beside are enabled to give sixty or seventy pounds annually to promote the cause of missions. There are perhaps eight or nine hundred people in the place at the present time.

Sabbath Services—Madagascar Mission—Uitenhage.

Yesterday was the Sabbath. At sunrise the bell rung for a prayer-meeting. At nine o'clock the schools were held. The infant school, numbering over a hundred scholars, under the care of Miss K., a daughter of Mr. Kitchingman, was very interesting. The adult school was held in the chapel. It consists ordinarily of 150 or 200 men and women, many of

whom are in their first lessons in reading. It is instructed by Hottentot teachers. A large number of the men being absent in Kafferland, it is not now so efficient as usual. In fact the missionary institution in every way seems to feel the effects of the war. The enterprising part of the population seem to be gone. Mothers and children are left unfed and unclothed. Houses are left unfinished, and the occupants exposed to the searching winds and cold rains; the gardens are not attended to, and no stock can be laid up for the ensuing year. A school for boys and girls was in attendance at the same time under Mr. Atkinson. This and the infant school are held daily. There is also a sewing-school. The means in operation seem to be wisely planned for blessing the rising generation. At ten o'clock all assembled in the chapel, and the Rev. Mr. K. preached on the duties of parents and children. At two, P. M., the schools again commenced and continued an hour. At three we enjoyed an interesting exercise. There is quite a number of Kaffers on the station who were at the commencement of the war collected from the farmers where they were in service, and sent hither by government for fear of their being taken and killed as enemies. Most of them live in a separate village of native huts at no great distance. As many as could be collected were now assembled, and addressed by Mr. Read, through a female interpreter, on the simple truths of the christian religion. This was doubtless the first time that many had heard of the great salvation. Some seemed much interested and wept, a thing most unusual for a Kaffer, and considered by him a mark of weakness. The sound of the language pleased me much. It seemed to be strong and musical, especially when used in song. In the evening Rev. Mr. A. preached. This is usually the order of exercises on a Sabbath at Bethelsdorp.

19. To-day are we in peace and quiet settled in our little house at B. The houses are kindly offered us free of expense during our stay. Mercies are continually shed around our path. We are happy. Daily we join the Hottentots in public worship, and now and then we see the Kaffers, whom we begin to consider as our people. The way to Dingaan as yet seems dark. The war continues. Nothing has been heard of late from the tribes beyond the seat of war. And these are stubborn reasons which would hinder us from joining our brethren beyond the Orange river for the present.

24. The sun is bursting forth from the clouds upon the fields made verdant by yesterday's showers. The Sabbath of the Lord just enjoyed has been indeed refreshing. The musical voices of the Hottentots lifted in their unassuming manner in devotion, are truly sweet, and the prayers of the brethren seem much more like intercourse with God than very many offered in christian lands. Three of our brethren and wives from Madagascar spent the Sabbath with us. They are on their way to the Cape. They think that there is but one hope for Madagascar for the present, the interference of some foreign power to humble the pride of the government, and ultimately produce a revolution. The queen and a few of her ministers are most tyrannical, and entirely devoted to the idolatrous system of the country. The mass of the people, they think, are against the queen. She would even bind their thoughts. She has forbidden them to think of Christ. To speak his name is death. But there are perhaps one hundred and thirty staunch converts; the Bible is translated and the good seed is scattered over all parts of the island. Our brethren speak highly of the importance of enlisting the chief of a country in favor of your mission. They charge us, if we go to Natal, to keep an eye upon Madagascar, and if we can to improve an opening.

28. Lectured on temperance at Port Elizabeth. A temperance society was formed in the missionary chapel some time since, but amid opposition. Intemperance sadly effects the class of boatmen and day laborers, to say no more. These, like the sailors and soldiers, must all receive their daily allowance. The meetings of the society are very unfrequent, and of course the subject is but little in the view of the community.

Sept. 7. Yesterday preached at Uitenhage, eight or ten miles north of this. As you approach the village it seems to lie at the foot of a high chain of mountains called the Winterbroek. These are a continuation of the Swart Berg, or Black mountains, which form the second step or range towards the elevated table land of the Great Karroo, to one ascending from the sea. Uitenhage is a delightful village, situated on an inclined plane at the foot of which the Swartkops river winds gently around, its banks adorned with the willow, (*salix Babylonica*), while on the other side, an unfailling fountain pours its waters over their numerous gardens, giving the place, even in the driest summer, a verdant and

fresh appearance. The streets are laid out at right angles, and being constantly washed at each side by the water, were characterized by great neatness, to which I was glad to see the houses correspond. The gardens are adorned with orange, lemon, fig, and other trees, and in their season you have here all the African fruits. A moral and religious view of Uitenhage is not so delightful. The place contains probably more than 1,500 inhabitants. The Rev. Mr. Smith is the minister supported by government. He preaches in Dutch and English.

The Rev. Mr. Messer, of the London Missionary Society, has here his station. He preaches to the colored classes. He is doing good. He has a neat little chapel, often full of attentive hearers; ninety-one members in his church. His heart seems much encouraged. At U. the education of the young is receiving attention. There are four or five schools, I believe, under good instructors.

8. The monthly concert last evening was very interesting. This meeting we have always attended since leaving Boston, whether on sea or on land, and it has always been refreshing to my spirit. An account was given last evening of the state of things in Madagascar. It is truly affecting to value our blessings by their loss. The Malagash disciples can only meet the missionary in the darkness of night. We can meet for religious converse at all times. They must flee to the top of a hill, whence they can see their enemies approach, to hold a season of prayer. We can meet any where. They must bury their Bibles. We have them by us. Their church shut. Ours open.

13. Sabbath evening. To-day a Hotentot preached to the Kaffers. It was indeed interesting. They paid profound attention. All is perfectly still in Bethelsdorp after eight o'clock in the evening. I hear nothing now but the surf on the distant shore, and a few voices singing their evening hymn.

14. Just as the people of B. have been most earnestly praying for peace, the Lord has sent it. We hear that satisfactory terms of peace have been concluded on with all the hostile chiefs. They are to retain their country, and be received as subjects of the British government.

25. Of the abundance and variety of the flowers of this land, it is difficult for one to form a conception, except from the view itself. A sandy spot that can bear nothing else is painted with flowers of

various shapes and hues. Every day something new presents itself. Says a botanist, soon after arriving in Africa, "In the short space of one mile I collected one hundred and five distinct species of plants, even at this unfavorable season, (Dec. 5), and I believe that more than double that number may be found at different times on the same ground."

28. Officiated yesterday at Port Elizabeth. Hearers very attentive. May it not be in vain.

29. Just from a missionary meeting in Mr. Messer's chapel at Uitenhage. Fifty or sixty pounds have been given by penny contribution at the chapel doors during the last two years. Addresses were made by brethren present from the vicinity.

Oct. 3. For the last few days the rain has been almost incessant accompanied by heavy thunder. Our house stands on descending ground, and torrents have been washing past us in all directions. Had it not been for timely precautions, our house would have been flooded. We learn that three vessels have been driven ashore at the bay, and one man is lost.

BROOSA.

EXTRACTS FROM THE JOURNAL OF MR. SCHNEIDER.

THE letter from Mr. Merrick, given in the last number, brought before the reader the favorable regard which the Turks at Broosa manifested towards Christianity. It would seem from the following extracts that the Greek population of the city were to some extent prepared for a reform in their church.

Ignorance of the Greek Priesthood—Inquiry after Truth.

May 4, 1835. Was informed to-day by a Greek that their bishop was about to set apart to the office of a priest an individual hitherto employed in quite a menial service, and who was not able to read. From this employment, and from this state of ignorance, he is to be inducted into the sacred and responsible work of teaching men the road to heaven. With such men for spiritual guides, what must be the state of the people? And yet, a very large portion of the Greek priesthood is no better. The individual who gave me this information, and others who were present, expressed their most decided disapprobation of such a measure. I was peculiarly interested to no-

tice how warm their feelings were on the subject. "If we are always to have such a set of priests for guides, when will our condition be improved? Such is our deplorable state." Instances of this kind evidently shew that the people will not submit to be blindfolded by their priests much longer. They will soon demand, with a voice that will be heard, better religious teachers. The bishop was asked why he selected a man so perfectly unqualified for a priest. In reply he said, "Him that cometh unto me I will in no wise cast out." This is only a single instance of the monstrous perversion of scripture to support their system of falsehood and error. The people, who are unacquainted with the Bible, are thus made to believe that for every absurd rite and ceremony of their church, there is some authority in the word of God. And hence the tenacity with which they cling to them.

We were visited to-day by a respectable Greek from a neighboring village. He solicited us most earnestly for some aid to their Lancasterian school. It was truly affecting to see his earnestness. We encouraged him to expect some assistance.

18. One of my Greek scholars having made some remarks on the uselessness of multiplying churches to the extent the Greeks do, and of the importance of substituting in their stead well regulated schools, was called up by the bishop to answer for himself. This young man, being considerably enlightened, made spirited replies to his bishop on many unscriptural tenets and practices of their church. In the interview he was warned against those men (the missionaries) who had lately come here, lest he should be ensnared by them and drawn over to their faith. When he related to me these circumstances, another young Greek was present, and a long and interesting discussion took place between them on the errors of their church and their wide departure from the gospel. One of them remarked that he had formerly supposed the tenets and usages of their church to be in accordance with the Bible; but since he had read the New Testament, he found that they were opposed to each other; and that either their priest must be wrong, or the apostles. He referred as an instance to 1 Timothy, iv, 1—3, and iii, 2. Here the apostle gives license to a bishop to marry, and lays no prohibition on meat; but, said he, do not our priests contradict the command of the apostles by forbidding their bishops to marry, and by en-

joining and requiring abstinence from meat? This fact gives importance to the numerous Bibles which have been recently circulated by this mission. Let this people only read the word of God attentively, and they will easily see how grossly they have been deluded.

Account of an Excursion up Mount Olympus.

Broosa lies at the western base of Olympus. A view of the city was given in the Quarterly Paper published with the number for February.

22. To-day ascended Mount Olympus in company with Messrs. Merrick and Powers. We started early in the morning, having wrapped ourselves in warm clothing for the cold atmosphere of the mountain. As we began to ascend, the sun had risen a little above the horizon, giving a beautiful appearance to the city. Notwithstanding the unfavorable exterior of Turkish edifices, the view was charming. How much more so would it have been, if Philadelphia with its regular streets and fine buildings, had been spread out to our view. Indeed, if Broosa was in the hands of an enlightened and christian nation, it would become a paradise.

After riding an hour the gulf of Moudainea appeared. In two and a half hours we reached a sort of plane, where we had a distant view of the sea of Marmora. Here we found several large flocks of sheep grazing. At this height also clouds were moving. Our thermometer stood at forty-four degrees. In half an hour more we came to the region of snow, and the clouds appeared below us, sweeping along the side of the mountain. After proceeding a little further, we came to a large uneven pasture-ground. It is perhaps four hundred or five hundred acres in extent. In the summer this is occupied by a tribe of wandering Turks, called Juruks, from their nomadic habits. Here they pitch their tents and put their large flocks to grazing, making keimak, cheese, and butter of a poor quality, and milk which they bring down to the city for sale. In the winter they live in the plain encircling the mountain. We did not meet them here, as it is yet too early for them to ascend. In a few days they will be seen moving in great numbers. On this plain are found several streams of considerable size, in which are some very excellent trout. They are considered a

very great rarity, and are offered to friends by one another as very choice presents. In one place we found a very rude grave-yard, containing fourteen graves. We supposed them to belong to the Juruks. This plain is also spotted with large rocks of granite, and immense boulders of the same. Most of these rocks appeared weather-beaten, as though the rains and tempests by which they had been pelted for many hundred years had really made some impression. On this level is based the highest point of the mountain. We rode up towards it as far as we could, and then dismounted, climbing up the steep ascent. We supposed it to be about one thousand feet high. Its sides and top were mostly covered with snow. After toiling nearly an hour and a half, we reached the top, literally exhausted. But the pleasure of planting our feet on the highest point of Mount Olympus was an abundant compensation for our toil. From this eminence the view was truly sublime. In every direction around the mountain there was spread an immense sea of clouds, on which we looked down, extending as far as the horizon. Sometimes an occasional opening in the clouds would enable us to see the verdant earth beneath. Sometimes also the Marmora was seen peeping through the clouds. Constantinople did not appear, though it is visible in a clear day by the aid of a good telescope. The side opposite to that which we ascended was closely begirt by clouds, so that we could see nothing, except that occasionally we had a view of the frightful ravines and precipices. On the very highest point we found some remains of buildings. On our descent we learnt from our *surije* that they were remains of old monastic establishments. The Turks call the mountain Keshish Daghi, (monk's mountain), from its having been inhabited by monks. They must have found a winter's residence here very cold, as the thermometer descends to the freezing point in May. But nothing is too hard for men to endure with the hope of working out their own righteousness. It is said that these monastic establishments had their origin previous to the time when Broosa became the capital of the Ottoman empire. But no information to be relied on can be obtained.

The difference between the thermometer on the top and at the bottom of the mountain was thirty degrees, it being sixty-two below. There is more or less snow all the year round.—The rocks which compose the mountain are as fol-

lows, as far as we observed. The base, lime-stone; after this granite; then a little green stone, succeeded by granite; next a strip of limestone, again succeeded by granite. The different layers of rock were inclined at different angles from five to ninety. They seem to have been thrown up quite irregularly. Quartz of different colors was found scattered all along our path. On the lower part of the mountain were some chesnuts; as we ascended higher the sides were almost entirely covered with pine and cedar trees. This reminded me very strongly of New England scenery. We also perceived a few apple-trees of an inferior kind.

As we were climbing the mountain, clouds were often flying over us and around us, and several times we were completely enveloped by them. We returned to our house in the afternoon, highly gratified by our excursion.

Not long since the height of the mountain was taken by a French gentleman. According to my informant, who was present when the measurement was taken, the altitude is eight thousand feet above the sea at Mondainea.

Sale of the Scriptures—Intercourse with Turks.

28. Was visited by a Greek to-day with whom I had an interesting conversation on the subject of religion. I felt great satisfaction in the privilege and opportunity of presenting before his mind the great truths of the gospel. He appeared quite attentive, and evidently received some new ideas, and I trust that some good impressions were made. Sold fourteen New Testaments, twelve Psalters, and seven copies of Genesis, all in Graeco-Turkish. Most of these went to Kutaiah in the interior. As the man carried them away, he made strong expressions of gratitude for the precious treasure he had received. He turned round several times and implored blessings upon the benevolent individuals who had caused the Bible to be printed and had put it within the reach of all at so moderate a price. He said they had acted according to the commands of our blessed Savior in thus diffusing his word. I am sure if the contributors of the Bible Society could have witnessed his gratitude, their hearts would have been cheered.

29. Was visited by several Turks to-day. They were much interested in our terrestrial globe. It seemed considerably to stretch their ideas of the real

magnitude of the earth; and although they did not acknowledge it, they were evidently surprised at the comparative smallness of their own country. This discovery is rather humiliating to most of them, as they have been taught to suppose that scarcely any country is comparable to theirs in size, as well as in many other respects. Some of them are really so ignorant as to suppose that in their language are hid all the treasures of wisdom and knowledge the world contains; although it is a fact, there is but little knowledge of real value in it. This ignorance is the natural result of the entire absence of geographies, histories, and other works of general information in their language. Their books are chiefly confined to treatises on the Mohammedan faith.

One of my visitors, after having examined a Turkish poem in my library, purporting to be a dialogue between a rose and a nightingale, containing some chapters on the Mussulman religion, very gravely told me this was a sacred book, and that it ought to occupy the highest shelf, as it would be much degraded if placed on a low one. As he closed his remarks he very devoutly kissed the book and carefully laid it away. Observing a large book on the top of the book-case, he remarked to one of the party that it was doubtless a book of our religion, since it occupied so prominent a place. The Turks have such a veneration for their religious books and the Koran, that they are unwilling they should be in the hands of infidels, as they regard all who do not embrace Mohammedanism; and they have often been known to take them away forcibly, when they have found them in such unclean hands. Hence most people in Turkey are afraid to be seen handling any of these books in the presence of a Mussulman.

Sold twenty-eight copies of the Testament and Psalter and eighteen of the book of Genesis, most of which will penetrate about eighty miles into the interior. As I made a few remarks on the importance of reading the Bible carefully and of understanding it, because it pointed out the way to heaven, the purchasers shewed much attention. One of them interrupted me by his strong and sincere expressions of his ignorance of the Scriptures. It is indeed affecting to see how very ignorant these nominal Christians are of the divine word. Could Christians in America, who are surrounded by such a flood of light, be made duly sensible of it, I feel persuaded that they would pray most earnestly that the dark-

ness might be dissipated from these benighted minds, and that divine light might shine into them.

June 8. Had an interesting conversation with one of my scholars to-day. He made many inquiries which indicated that his mind was dwelling on the subject of religion, and that he had no confidence in the forms of his church. Indeed he plainly declared that he should take the Bible, and that alone, as his guide, and should not observe the traditions of men. He expressed it as his settled conclusion. As I urged him to search the Scriptures attentively and prayerfully, he took occasion to inquire, "To whom shall these people go, if any of them wish for instruction on this subject? If they go to the teacher in the Hellenic school, he is by no means freed from superstition. If they go to a priest, he is too ignorant to instruct them. And if they go to the bishop, he is but little more enlightened." Alas, this is but too true. "How can the blind lead the blind?"

16. In compliance with a special invitation, Mr. and Mrs. Powers, Mrs. Schneider and myself, paid a visit to Hadge Wahab Effendi, a Turk of great influence in this place. He was at his summer residence on the side of Olympus, overlooking the whole city and the beautiful plain. The view of Broosa and the adjoining landscape from this place is truly picturesque and beautiful. On our arrival the ladies were admitted into the harem (consisting of the wife, two children, and mother of our host, besides female attendants), while we spent our time under the shady trees and cool kiooks (summer-houses) of the place.

Hadge Wahab Effendi exhibited much ease and simplicity in his manners. I was particularly surprised to find him a man of so much candor, and so free from prejudice and bigotry. A more liberal-minded Turk I have never seen. He has renounced many of the habits of his nation and adopted Frank systems in their stead. He deviates from their usages as far as their prejudices will allow. He was much interested in our account of the state of education in our country and of its government. He expressed a desire to become more fully acquainted with these subjects, and wished a brief account might be published in the Turkish language for the benefit of Mussulmans. A concise but intelligible history he thought might do much good. While conversing on these subjects he lamented the want of good schools among the Turks, and the irregularity and want of

system which runs through every department of their government. I was also gratified to hear him ask if we did not take the Bible as our guide in matters of faith in America? The manner in which this remark was made gave me the impression that he felt, or at least thought it probable that the superiority of our nation was to be ascribed to the influence of the Bible. Such an implied concession from a Mohammedan in favor of the word of God was truly pleasing.

The ladies were as much interested in the unexpected native intelligence of his wife, as we were delighted with our interview with him. May the Lord give them repentance unto eternal life!

July 7. I have been gratified for several months past to witness the progress of two of my scholars in their views of gospel truth. They are both teachers of ancient Greek in private families, and persons of considerable mind. To-day one of them informed me, that they designed to write a little book, the object of which would be to prove from the Bible that priests should possess a considerable degree of knowledge; and that the Bible did not require any of the numerous fasts enjoined by their church. He shewed me the plan of the work and some of the passages of Scripture which they adduced in support of their positions. Though it may not be expedient to have such a work published at present, yet the investigation and examination of the Bible to which it will lead them, cannot fail to be beneficial to themselves. May the Holy Ghost be their guide, and teacher, and make them both wise unto salvation.

16. This evening we were visited by Hadge Wahab Effendi, the Turk mentioned under date of June 15th. We conversed sometime about the government and system of education in our country. Passing from one subject to another, we at length came to that of religion. This he introduced himself, by observing that it was a very solemn thing to die. What will become of a person after death, he said, was a question of immense importance. "True," he remarked, "there is much said in the Koran and other religious books of the Mussulmans about paradise and hell, as there is in the books of every religious sect; but my mind labors under the difficulty of assenting to all they contain. For example, there are different classes of dervishes and saints among us, who pretend to possess the power of working miracles; and others in former times, ac-

cording to our books, wrought many. But *I have never witnessed any.*" This he repeated several times, and with emphasis. "I have sometimes demanded ocular demonstration of such miraculous powers, but have never received it. I am at a loss to know on what *grounds* to rest my belief. The Mohammedan faith requires that a Mohammedan give his hearty assent to every single doctrine stated in their books. If he hesitates in regard to any one of them, he is no longer a Mussulman. He is considered an infidel. As my mind cannot, without much hesitation, admit the validity of these pretended miracles, how do I know how far I can rely on what is said about a future state—the state of rewards and punishments. Here is my difficulty." This is the substance of his remarks on this particular point. He also spoke of the difference in the religious creeds of different nations, and observed, "All nations have different systems of faith. The Mussulmans have theirs; the Greeks, Armenians, Catholics, Protestants, etc.; each one has a system diverse from ours, and differing from each other. And so of other nations. Now how is the question to be decided which is correct? All cannot be right, as they are so much opposed to each other. Besides, mankind are every where the same. There is no difference in their nature. Whence then the necessity of such a variety of religions?" In reference to the difficulty of deciding which was correct, he suggested that a comparison of the evidences in favor of the different systems would perhaps be a good method. I told him this was the very course we pursued. It was the preponderance of evidence in favor of our religion, as we regarded it, that led us to adopt it. This idea seemed to interest him. His suggestions and inquiries and the whole tenor of his conversation was surprising to us, and in the highest degree interesting. His mind, so far as we could judge, is full of doubt as to the soundness of the Mussulman faith. He revolts from many things embraced in it. He seems to feel that something is necessary to prepare a person for the coming world, but is not satisfied that Mohammedanism is that necessary something. We may be mistaken as to his motives in making these inquiries. But so far as we could form an opinion, we considered him really desirous of knowing the truth. One remark from him struck me much. Speaking of our schools in America, he remarked that it was a very good thing that learning and science were so generally taught.

But if there was no provision in the course of instruction made for the eternal interest, what profit would there be? Men are born, and live a few days, and die, and then return to dust; and if no pains have been bestowed on the life which is to come, it is all to no purpose. His manner and the connection of his remarks gave me the decided impression that he spoke forth his real convictions. To have such a man, a Turk of so much influence, (some say he is second only to the governor in rank and importance), present himself to us in such an attitude, was what we had not expected. Will God also grant repentance unto life unto Mussulmans? Yes truly, they are included also in the promise of the Father to the Son. Oh, that this interesting individual may be one of the first fruits among them.

Formality and Ignorance of Greek Priests—Philadar—Koorshoonlu—Ghemlik.

28. We were visited to-day at two different times by individuals soliciting aid for two Greek monasteries. The one party held in their hand a picture of the saint to whom the establishment was dedicated. This they carry from house to house to display it to excite the benevolence of the Greeks. Whenever it is presented, they approach it and kiss it—and cross themselves before it, with much apparent devoutness, and afterwards present their offering. The other party presented a bone of the patron saint, encased in a box overlaid with metal. The surface of the bone was exposed so as to be tangible to the superstitious lip. A little Greek girl who lives with us as soon as she saw it, went up and kissed it as eagerly as if the salvation of her soul depended upon it. It is truly painful to witness such exhibitions of superstition. And yet in some form or other we see them almost daily. I presented each applicant with a New Testament to give to the priests, in the monasteries, and urged upon them the importance of having it read attentively.

Aug. 14. In company with Mr. Powers made a call on the Greek bishop. We conversed freely on their church matters, and he was very ready to give us information in reply to our inquiries. After taking leave of him, we went to see their church. It is a building of considerable size and splendor, profusely ornamented with pictures and chandeliers. As we entered it, a woman came with a priest

who was to read prayers for some person sick in her house. He began to repeat the prayer as soon as he entered the house, while he was making up to the place where the book lay, breaking off several times to give the woman some direction, then proceeding again with the prayer, as though his address to the Most High and his directions to the woman were one and the same service. Both he and the woman crossed themselves several times during the reading. She also brought two tapers, which were lighted and placed before pictures of saints. The priest manifested the most perfect indifference during the prayer, and was evidently in haste to reach the end, when he would receive a small compensation for his service, perhaps in this case eight or ten cents in value.

Sept. 28. Have been absent from home for a few days on an excursion to three neighboring villages, Philadar, Koorshoonlu, and Ghemlik. The first of these is about twelve miles from Broosa, and situated on a high eminence, commanding a delightful view of the plain, and of the Gulf of Mondainea. It is so elevated that its temperature is considerably cooler than that of Broosa, and is by some resorted to as a summer residence. It contains a population of about 2,500 Greeks and eight or ten Turkish families. The buildings have a miserable appearance, nearly, if not quite all being destitute of glass windows. The streets are irregular and filthy, and the general appearance of the place indicates poverty. Its chief products are silk, grapes, and wheat. There are two Greek churches, one of which I visited. It is old and distinguished by the usual peculiarities of Greek churches—a profusion of pictures. In front of the building stands a defaced relic of antiquity. It appeared to be a representation of the furies in ancient mythology. Near by the village are to be seen ruins, which seem to be the remains of some town or village in by-gone days. The spot where the church stood is easily recognized. The corner-stone still remains. There are three priests in the village, two of whom are rather old, and all of whom are ignorant. They are not able to preach, and never attempt any thing of the kind. Their labors are confined to reading their prayers, and attending to the other ceremonies of the church. There is no Hellenic school. About thirty children are collected together by a man who understands not what he teaches and of course gives them no intelligible idea. There are about two hundred readers in

the village; but in this number, not a single female, except five or six girls, are to be included. This is an unusual proportion of readers for a village in this vicinity. I have been informed that, generally speaking, in a village containing from one to three thousand, not more than ten or twelve can be found who are able to read. The inhabitants of Philadar have an unusual thirst for knowledge, and hence the superior number of readers. One object I had in view in visiting this village, was to ascertain whether something could not be done to open a Lancasterian school, and to circulate the Scriptures and other useful books. The principal men in the village had several meetings on the subject, and seemed generally to be favorably disposed. When I left, they had not fully decided the question, but it is highly probable that a good school will be opened. I had supplied myself with books, some of which I distributed, and which were gratefully received.

Koorshoonlu is about two miles from Philadar, on the coast of the gulf of Mondainea. It now contains a population of about one thousand, principally Greeks. In former times it was probably a large city, as ancient remains would indicate. Its products are silk, olives, and grapes. The people are poor, and the appearance of the village generally forbidding. It contains one church, a Greek monastery, and a mosque. There are only two priests in the monastery, who appear to be well disposed, but very ignorant men, as they confessed to me frequently. One of them has purchased the monastery of the bishop of the diocese, on certain conditions, for the period of his life. In consequence of this purchase, he has a right to all the income of the establishment arising from the tract of land connected with it. It is probably a source of considerable gain to him. Though himself ignorant, he is favorable to education, and offers to give a large room in the monastery for a Lancasterian school, and will provide the teacher's board gratis. I had an interview with the principal men on the subject, and they were easily persuaded to make the effort. They first wished, however, to obtain the consent of their bishop, residing at Mondainea. I advised them to do it. As the expense of opening a school in this case will be comparatively small, I think one will be established, unless the bishop should oppose it. In the whole village there are only three or four individuals who can

read, and one only who is able to write. I distributed a few books.

I cannot refrain here from expressing the feelings of compassion which the condition of these villages excited in my breast. They are like sheep without a shepherd. There is none to break unto them the bread of life. They are without preaching; without any thing which deserves the name of school; in short without any moral instruction. They have priests and a church; but what spiritual benefit is to be derived from these? I could not but feel that no Christian in our native land, who has tasted the benefits of education and a pure Christianity, would express the least unwillingness that these destitute people should be furnished with a good school, which might throw much light on the surrounding darkness, and prepare them for the preaching of the gospel ultimately. Oh, how do the privileges of our native land rise into prominence, contrasted with such ignorance and superstition. Yet this is the actual condition of thousands in the interior of the country.

Of Ghemlik I need not speak, as it has already been noticed in the June number of the Herald for 1833. I will just observe, however, that the inhabitants are about to erect a commodious building for their Lancasterian school.

Oct. 6. When I was in the village of Philadar above named, one of the Greek priests asked me for a Turkish Testament, which he wished to present to a Turk of some information in the place. I accordingly sent him one. To-day I have learnt that after the services in the Greek church in the morning were closed, the priest and the Turk began to read.

A number of other Turks were present. They were all greatly surprised, as well as apparently delighted, with the contents of this book. So much was their interest excited, that they spent several hours without interruption in reading. When the time came for their regular meal, which was about noon, they were loth to leave their exercise, and continued reading. The principal Turk made explanations as they proceeded, for the better understanding of the more unlearned. When they closed, they kept the New Testament in their possession, and made an agreement with the priest to read it entirely through. They could not sufficiently express their wonder at this interesting book.

Greece.

EXTRACTS FROM THE JOURNAL OF MR.
RIGGS AT ARGOS.

THE kind of labors in which Mr. Riggs is engaged and the prospects of his mission may be learned, to some extent, from the extracts which follow.

Aug. 14, 1835. Finished preparing for the press a copy of my Greek questions on Genesis. Have been occupied for several days past in completing a large Greek map of the world and some other maps, etc., for the use of the school.

15. Was called to attend the funeral of an infant which I baptised a year ago. I performed the services in Greek at the house, and at the grave offered a prayer in English. After the burial the physician stopped at my house and conversed for some time. He seemed much impressed with the solemnity and simplicity of our service, compared with that of the Greek church.

31. Re-opened our school. Thirty-two present.

Sept. 1. Forty-one girls at school.

2. Received from the minister of the interior permission to distribute books freely in all parts of the country, except the chief towns of the provinces, for which permission must, by law, be obtained from the nomarchs.

5. Yesterday embarked at Napoli on board a Greek brig bound to Syra. In pursuance of the permission received on the 2d instant, I had supplied myself with New Testaments and tracts. Sold to passengers on board our brig three of the former, and distributed to passengers and sailors about fifty of the latter. These were read with some attention; but I think that generally the people do not receive or read the Scriptures and tracts with the same avidity and zeal which they exhibited formerly.

9. Reached Syra at sunset after the comparatively long passage of five days. During the voyage I had considerable religious conversation with the captain and passengers, and read in their hearing several portions of the Scriptures, which were listened to with apparent interest. I was pained to observe that too common effect of political revolutions, a general laxity of religious views and feelings. I reproved the captain for profaneness. He accepted the reproof kindly, but express-

ed the idea that all such things were excusable in people who are engaged in secular employments. He thought that the strict rules of christian morals were not applicable to any but the clergy, and those who retire from the world to lead a life of devotion and mortification. These, he thought, could scarcely be subject to temptation. I attempted to convince him, on the contrary, that the christian religion, in all its principles and precepts, is adapted to social life; and that the monkish life was far from being free from temptation. I said, Our Savior has given us a perfect example, and it is our highest duty to imitate it; as the apostle says, "Leaving us an example that we should follow his steps: who did no sin, neither was guile found in his mouth, etc." "Yes," said the captain, "but it is impossible for us to be Christs. It is impossible for us to live in the world and not sin sometimes." But, replied I, are you compelled to sin? If a man is compelled to do an action, that action cannot be sin. It is not his own action. True, in this world we are compassed with infirmities; but it surely is our duty, as professed disciples of Christ, to keep his example constantly before us, and strive to imitate it perfectly. He assented again, but seemed to feel that his own sins were of a very excusable character. When pressed with his acknowledged neglect of regular private prayer, self-examination, and other devotional exercises, he urged the uncertainty and anxiety of a sailor's life, etc. I was pleased to notice that on any disputed point the authority of the Scriptures was implicitly admitted. One day, for example, the captain was speaking of the translation of Enoch to heaven as a fable of the monks. I asked him if he would admit the authority of the New Testament as decisive in respect to it. He said yes, and although he could scarcely believe at first that any such testimony existed, yet, when I shewed him Hebrew xi, 5, he appeared to be entirely satisfied. I had presented him a Testament and a few tracts to remain permanently on board, for the use of the ship's company and passengers. When in Syra, I offered to pay my passage, he refused to receive any thing, saying, "I may only ask you for some more books, and we will amuse ourselves with reading them, even if we do not do what they say." Ah! said I, that is the essential point. I promised to give him more tracts, and directed him where to call to receive them.

The object of Mr. Riggs in going to Syra, was principally to obtain a female teacher for his school for girls, in which he succeeded.

25. Reached Argos after a tedious passage of eight days.

28. Mr. Antonius Basiliades, of Lyrca, a village in this province, about ten miles west of Argos, called. He is a teacher who has spent some time in the teachers' seminary at Athens, and has just passed his examinations. He brought a letter of recommendation from Mr. King, who proposes that I should employ him in his own village. He has residing there a wife and two children. I was pleased with his conversation, and am led to hope that he will make a useful teacher. I desired him to ascertain particularly how much can be done by the inhabitants toward the establishment of a school. He promised to come and see me again on Saturday next.

Oct. 11. Sabbath-school full. Several men came, evidently, most of them, for the sake of seeing what kind of instructions I give. There are generally some women present, but rarely men. Preached in English at eleven, A. M.—At two P. M., Bible-class. Only four present.

Under date of October 16th, Mr. Riggs adds—

Mr. King and I have at length obtained the permission which we sought for the general distribution of books. This I consider an important facility in the prosecution of our work. You may recollect that this is the very same thing which we sought two years ago from the then minister of the interior, and were refused. The law concerning the press and book-selling had just then been published.

In regard to the circulation of books, and indeed to our operations generally, although there appears to be a diminution of the interest formerly exhibited by the Greeks, yet I think that the more intelligent people, disappointed in their expectations of great things from government, begin to feel more than they formerly did, in respect to our assistance.

The prospects of our mission, have, during the past year, been gradually improving. There is opposition, but that is to be expected. There is always uncertainty; but I think there is not now the same kind of uncertainty which existed when we wrote you from Athens, expressing the opinion that no more mis-

sionaries should be sent to Greece. Then, and for some time after, it would not have been very strange had we all been ordered to leave the country at slight warning, and without the assignment of any reason. Now I think any such event extremely improbable.

Choctaws.

LETTER FROM WILLIAM FIELDS, A CHOCTAW CONVERT.

Mr. Hotchkin, by whom the letter which follows was written and forwarded, gives the annexed account of the interesting person who dictated it. The date is at Red River, March 1st, 1836.

"This letter was dictated to me by the man who has fixed his mark to it. He is an elder in this church. The ideas are his exactly, or as near as I could state them. He has done much, both by his councils and prayers; and is still doing much good. His feelings are not all expressed in this letter, and could not be in one. From it you can see something of the man. May the Lord spare him for us and this people."

It would be a great pleasure to me, if I could communicate my own feelings to you with my own hand; but I cannot: therefore I must employ one who can write the English language, and I am thankful that I can in any way have intercourse with distant friends. In taking a retrospective view of the merciful dispensations of God's providence to the Choctaws for ten or fifteen years past, I am filled with wonder and astonishment, and have often asked, Why did Christians love the heathen? Why send them missionaries? Why translate the Bible? Why labor so hard, and be at so much expense for the poor benighted Indians? And still more, Why did they do this when there was so little hope of their becoming Christians. It appears to me that when the minds of good people were first turned towards the heathen, they had to hope against hope. And to pray right in the face of thousands of difficulties, and ten thousand discouragements. It is true the Bible is full of promises to the faithful in Christ Jesus. But where were the faithful then? Where was there a missionary society? Where was the American Board; the Prudential Committee; the funds to support missions? And more, where was the heart that was

willing to leave home for a distant heathen land? It appears to me that Christians must have had a strong faith to believe that the heathen would be converted at such a time. It appears to me that Christians then leaned on the arms of Jehovah alone; that they trusted in him alone; and depended on the Holy Spirit to direct, to guide, and to accomplish the desires of their hearts. I have no doubt but they wept and prayed and wrestled with God till they prevailed; for funds have been raised; missionaries have been sent; and some of the heathen have been converted. And I hope I am one of those on whom God has had mercy through the death and sufferings of his own Son. And now, dear christian friends, you have long loved and prayed for my soul, and the souls of the poor heathen generally, let me ask you a few questions. Do you pray as often, as fervently, and as effectually for us as you did before you sent us missionaries? If you have not done it already, is there not danger that you will now trust and depend more on the wisdom and strength of those you have sent out to preach the gospel than on the almighty love and mercy of God in Christ? When you pray now, do you look to the missionary? When you pray for a highway in the wilderness, is it for the missionary, or for the Holy Ghost? Did you know what obstacles must be removed, what prejudices overcome, what hard hearts melted, what stubborn wills subdued, and what benighted souls enlightened, you would look only to God. And here, dear friends,

I ask you to look, and look often and effectually. Take courage; there are more for us, than against us. Some who were once heathen can now unite, in their poor broken way, with you at the throne of grace. Some have changed their prayers on earth for the songs of redeeming love in heaven. Take courage, for some few of us seem disposed to give our mites to help those who have never heard of Jesus.

We formed a society auxiliary to the American Board two years ago. Last year we collected what we could. This year our collection was double what it was last. If the whole church would come up to the help of the Lord, we might have had three fold; but alas! some are covetous, some think they will be poor, and others think that charity begins at home. But thanks be to God, some have a feeling heart and an open hand, they delight to give. We feel that much has been done for us, and we wish now to begin to help ourselves, so that our friends can help others. Therefore the society wish that the sum collected should pay, as far as it can, the expense of printing the manuscripts sent you by Rev. A. Wright. The amount collected is \$25.50. Please give the society (Red River church) credit for this sum, so that all may see what becomes of the money. The society wish the Missionary Herald sent to them. They wish to know more about the christian world. Some of us can read English and others can interpret. And now, dear friends, farewell.

Proceedings of other Societies.

FOREIGN.

AMERICAN BAPTIST MISSION IN BURMAH.

THE Baptist Missionary Magazine contains the journal of Messrs. Cutter and Brown during a tour up the Irrawaddy, from which a few extracts will here be given, showing the openings for the—

Distribution of Books and Tracts.

Took what tracts we had brought with us, and went into the streets, when we were immediately surrounded on all sides by applicants for books. We were several times called in to read and talk about the religion. Passing by a house where a company of respectable people were gathered to hold a

funeral, we had a good opportunity for proclaiming the news of salvation through a crucified Savior. Having arrested the attention of two or three, by reading in the Catechism, they all began to listen, and were very earnest for books. As we passed by the same place afterwards, we saw one of them, who appeared to be the head-man, reading out of the Epistles, to the assembly. Many of the rulers appeared friendly, and received books. Found here the blind man, and Maung Kynet, a government writer, who have been considered as hopeful inquirers, but they do not yet appear to be settled.

Gave away upwards of four hundred tracts, and nearly one hundred books at this place. About noon the large boat came up, when we took out a fresh supply, and crossed over to Yatt'hang. Here we found the people full as eager for tracts as at the for-

mer place. We gave away five hundred, making upwards of one thousand distributed at these two places, of which one hundred and fifty were large books. Thanks to God for the encouragement which he has given us this day. From what we have seen, we have no doubt the tracts will be read with attention and reverence by many of these benighted beathen. Oh may the Holy Spirit accompany the word with saving energy to their souls. Divine truth has evidently begun to operate here; and although tracts have heretofore been several times largely distributed, yet through the overruling counsels of Providence, the rulers have as yet suffered the work to go on unmolested. This would be a good location for a missionary.

Distributed twenty-five tracts at Wetmasut and several other small villages on the east side of the river. Arrived about three o'clock at Yen-an-ghyaung, (Petroleum Creek,) so called from the numerous wells of petroleum or earth-oil, which are found in the vicinity. We took different routes, and proceeded through the village to distribute tracts. At first, the people were much afraid. Seeing a large concourse of people at the house of the governor, we went up and asked the chief if he wished to read one of our books? He said, No. After talking a little, however, he asked for one, and all the rest immediately joined in the request, which cost us about fifty tracts. Gave away in all one hundred and fifty, of which seventeen were large books. After returning from the village, we concluded to take our little boat, and visit all the large boats lying before the place (about one hundred and fifty in number,) most of which were waiting for cargoes of earth-oil. We accordingly offered a large book to the master of every boat who wished for one, and in this way disposed of fifty-five books. Gave also seventy small tracts to the boatmen.

Passed several small villages, where we distributed seventy tracts. Saw off at a considerable distance, on the eastern side, the ruins of the old town of S'haleh. We went out to visit the place. It bears the marks of having anciently been very populous and splendid; and the remains of numerous old pagodas are scattered around for many miles. Saw a stone inscription near one of the more recent pagodas, bearing the date 417, that is 730 years ago. Felt an indescribable awe, while standing above these now solitary hills, where the people of centuries gone by had gathered before their idol gods for worship, and had gone down, generation after generation, to the kingdom of death, without any knowledge of God their Maker.

Arrived at Rangoon, Feb. 10th, having distributed since leaving this place in November, 11,104 tracts, and 1,597 books. The total number of pages is 472,010, of which 331,410 pages have consisted entirely

of scripture. We have given away more or less in all the principal towns and villages on the river between Rangoon and Ava. May the blessing of the Lord attend them, and wherever they are read, may salvation come upon thousands ready to perish.

Access to Thibet and China.

Visited Meaday, a considerable village six miles above Ummerapoora. This is a Chinese mart. Large caravans come in from the province of Yunnan during the cold season, and exchange their goods for the productions of this country. I had an opportunity of seeing the Chinese just as they are in their own country. Their dress is intended to shield them against cold, and in this they resemble the Shans, as well as in their general features, except that the Chinese are a size larger, and are inclined to be portly, like the Germans. They are more negligent in their dress and filthy in their persons than the Burmans. The most prominent trait in the expression of the countenance is dullness, combined with self-satisfaction. They have nothing of that lofty, consequential air, that marks so prominently the Burman character, and yet they appear to be equally proud and self-satisfied.

I found many Chinese able to speak Burman, though no one that could speak fluently. As near as I could learn, their spoken language is entirely different from that spoken at Canton and the eastern provinces, though their written language is the same through the whole empire. I endeavored to ascertain what intercourse they had with surrounding nations, particularly Thibet; and I found a considerable trade was carried on with Lassa, the capital of the Thibetians, but was not able to learn any thing more. The distance to some of the nearest towns in China is not, probably, more than two hundred miles, as a caravan makes the journey in twenty days.

Bomau, the most northern city of Burmah, is said to be but two or three days' journey from Yunnan.

It will be a day of triumph to the church of God, when her sons shall be permitted to make their way up the Irrawaddy into Thibet and China, and there proclaim the redemption of Christ. Prayerful dependence on the promises of God, will no doubt be succeeded with permission to occupy those hitherto inaccessible countries. As the door is now open in Burmah for preaching and printing the word of life, it is quite certain if we will only occupy Ava faithfully a few years, we should be permitted to plant a branch of the mission in Bomau, and then we are on the borders of China and Thibet. Let a press be put in operation in Ava, as the most effectual means of enlightening the minds, and securing the confidence of government men, and at the same time let the

gospel be preached faithfully to all classes of people. Let one missionary be placed in Ava or Ummerapoora, learning the Chinese language, and also two of our best Burman assistants be directed to travel incessantly between Ava and Boman, preaching the gospel, and distributing tracts. All this is practicable and vastly desirable; and when we consider the end to be obtained, we ought to be willing to risk ease, and health, and even life itself. These regions that have never been trodden by the messengers of peace, might soon lift up their hands to God. Oh that American Christians would take a careful survey of this vast field, and send up their united petitions to the God of all grace in behalf of these nations. I only wish that all who love our Lord Jesus could witness what I have seen this day,—the vast multitude of human beings, the temples, the pagodas, the idols. It was night-fall when I passed Ummerapoora with its 150,000 souls, and late in the evening when I came under the metropolitan walls of Ava. What an ocean of immortal beings are here; but oh! how degraded, how proud, how awfully far from God! the gloom of night is only a faint resemblance of that moral darkness that lies deep and heavy on this city, yet here the eye can find a resting place—there is a little band of believing souls within these walls, and at this hour they are bowing down before the throne of grace.

At a later date Mr. Cutter gives the following account of the superstitious and foolish worship of the people.

Stopped at another village of eight or ten houses of Karens. Most of them could speak Burman, and we spent two or three hours there. Three or four merchant-boats were there from Maulmein and elsewhere, and we found some violent disputants among them. At one house, they were somewhat offended at my coming. They said they were making offerings to the *nats*. I did not go in, but standing at the door, I saw about a dozen men and women, part of whom were surrounding a large hog in one corner of the room, sacrificing the poor animal to these infernal spirits. On questioning them, they said they could not see the *nats*, but they could see the flesh disappear. I told them I wished to see so great a curiosity, but they would not admit me. I presume, however, it disappears fast enough, for after the animal is dressed, the neighbors collect together and devour every thing but the hair and bones—being very careful not to lose any thing by the sacrifice.

Under date of February 20th, 1835, Mr. Wade gives an encouraging account of the—

Effects of Christian Instruction on the Karens.

I have now been a month among these dear Christians, and am compelled to exclaim, "what hath God wrought." I really did not expect to find such lovely examples of simple, humble piety, as I see exhibited in the lives of many of them, while their means of instruction have necessarily been so limited. One of the Christians taught forty children to read the Karen language well, and to write, during the last rains, so that every book prepared for them is soon understood by all in the village. Oh, that we had the blessed Bible to give them! Brother Mason has bestowed much labor here, and the whole village love and respect him as their spiritual father. I asked one of the native Christians, the other day, if ardent spirits were ever distilled here by the few who are not members of the church. He replied, (with strong emphasis), "No; should any one distil a drop, we would all expel him out of our village. And if any one brings spirits to sell, we forbid his entering the village; or, if he has entered, no one will let him come into his house." What American village can boast of laws like this?

22. Sabbath. Had quite as large an assembly to-day as last Sunday, besides ten or twelve Burmans and Siamese from Tavoy. The inquirer of last Friday and Sunday, was with us again to-day, and listened with most serious attention. Another, who came two or three miles with his wife for the first time last Sunday, was also present, and listened to every sentence with an expression of pleasure very different from his former appearance. After morning worship had closed, he came and sat down near me, and began to tell the Christians that his mind was now enlightened, and he felt ready to give up all for Christ's sake. I trust angels have carried to heaven the glad news of his repentance.

March 4. As I went to visit a poor sick woman this evening, I found her son preparing a dish of black ants for the supper, while his wife sat by the fire broiling a large snake. I naturally started back at the sight, at which she smiled, and said, "These will be very nice." "Look here, mamma, and see what a fine bunch of snake's eggs we have got." I turned with disgust from such a scene, to the poor old woman, who appears to be near her eternal rest. She has been ill a long time, and longs to be with her Savior and the dear redeemed ones above. She says she has not the least fear of death, and forgets all her pains when I pray and talk to her about heaven. I find my daily visits to this poor, humble, heavenly Christian very profitable. She knew and loved dear brother Boardman, and often speaks of meeting him in heaven.

8. Although it is late, and I feel much fatigued by the exercises of the day, I will not retire without recording the goodness of God; for this has been one of the happiest days of my whole life. The morning was spent in examining candidates; the afternoon in a kind of church conference, until the cool of the day, when we had a short service. We then repaired to the beautiful banks of the Tenasserim, where twenty-five lovely converts were buried with Christ in its crystal waters. The assembly was large, the singing animated and melodious, and the scenery around most romantic and delightful. Surely it was one of those scenes in which angels love to mingle. Dear brother Boardman "went forth weeping, bearing the precious seed," brother Mason has toiled hard here alone in "watering," and we are permitted to gather in the "increase" which God has given. Well, we here on earth will join our brother in glory, in giving all the praise to Him who hath redeemed them and us by his own precious blood. I had, during my intercourse with the inquirers, gained pleasing evidence of the piety of about forty. But brother and sister Mason not being with us, we concluded to defer the examination of the younger candidates, as most of them were to spend the rains with us in Tavoy. At early candle-light we came together around the table of our Lord, to commemorate his dying love. We had but one case of discipline, and she seemed so sincerely penitent, that she was most cordially forgiven. The season was one of uncommon interest and tenderness of soul, as we were to-morrow to leave these dearly beloved brethren and sisters.

28. Towards evening I baptised four persons, who give good evidence of piety; and since worship this evening, three persons have come forward for the ordinance, who have never asked before. Surely this is not a heathen country. I see nothing of heathenism. Here are some coming into the church, others stand waiting for admission, others inquiring, many are pausing, and multitudes are going on in their sins contrary to the dictates of their consciences. Here are the children about me, some repeating the catechism, others reading such portions of the Scriptures as have been translated for them, and yonder I hear a christian mother singing her infant to sleep in christian hymns.

MISSION OF THE CHURCH MISSIONARY
SOCIETY IN NEW ZEALAND.

THE missionaries give very pleasing and encouraging account of the power of divine grace displayed in the case of many natives on those parts of the island where most of their labors have been bestowed. On other parts the heathen and savage character re-

mains unmitigated. Mr. Stack gives the following account of the—

Atrocities attending the Belief in Witchcraft.

Dec. 9, 1834. The native from Port Jackson, said to be bewitched, called to-day, and received some medicine. His coming led to a conversation on witchcraft, and to a further developement of Awarahi's character. He said, Horeta, a native from the Thames, visited Tamarere's brother (I understood him about four or six years ago); who, during the time of his visit, was taken ill. It was recollected that a child of the sick man had, in childish simplicity, (such as it is in New Zealand), talked of eating Horeta's head; it was therefore immediately suspected, that he had been practising incantation against the child's father, out of revenge; and some advised to kill him. His death, however, was deferred, that the result of his witchcraft might be seen. Tamarere's brother, finding himself getting worse, sent for Awarahi, and asked him to kill Horeta, who, he positively asserted, had bewitched him; and added, that his only chance of life was by killing the wizzard. Horeta, considering himself among his real friends, felt perfectly safe; and the knowledge of this fact operated upon the feelings of Tamarere so much, that he would not consent to kill a man who was confiding in his honor and friendship, and who, I believe, was in some way related to him. The sick brother's importunity, however, prevailed over all natural sense of right and wrong, and Awarahi was fixed upon as the executioner; who immediately sharpened his hatchet, and prayed to the "atua maori" (native god), for success in his intended bloody design. Tamarere, who is naturally of a less cruel disposition than Awarahi, deferred the deed, from a natural reluctance to deal treacherously with a visitor, till the sick man lost all patience; when, by a previously arranged signal between Awarahi and Tamarere, by the light of the morning-star, Awarahi rushed into the hut, seized Horeta by the hair of his head, and dragged him outside the hut, who cried, "Ekoburu e-Ekoburu!" (a murder! a murder!) His voice was soon lost in death; the powerful arm of Awarahi burying his hatchet in Horeta's temples.—All that I could say had no effect in convincing Awarahi that he had done wrong in killing a stranger who was confiding in his friendship, on mere suspicion.

12. To-night we assembled all our domestics for private spiritual instruction. Tamarere was present, who, this evening, confessed that he had committed two murders in his life-time. He said, if Horeta had been killed sooner, his brother would not have died.

14. Sabbath. Mr. Morgan and I travelled together to-day to One-Matua, where we addressed about twenty natives. Showing them their transgressions, we happened to touch upon witchcraft. As the young man from abroad, who is said to have been bewitched, was present, we urged him not to allow Awarahi to hurt any one on his account, if he valued his character with Europeans. His companions immediately told us, that a woman had been murdered on Friday, not far from where we stood, a slave, wife of one of their tribe—a young woman, who had borne him one child, and of comely person; her only crime being that which we tried to prove she could not commit. We wished to ascertain the fact; and, after declaring our abhorrence of such conduct, and its enormity in the sight of God, and the punishment awarded by Him for such crimes, we took a lad, as guide, to show us the remains of the unfortunate deceased; which we found near a beautiful run of water, about a mile from One-Matua, in a secluded place; no natives living in the immediate neighborhood. The spot on which she had slept the night before, was shaded by the overhanging of a spreading tree and tall fern. Marks of a considerable quantity of blood, recently spilt, were visible in the grass near where her head had lain. A few feet from this lay a heap of white ashes, with several pieces of the skull of a human being, burnt almost to lime; here and there a portion of the back-bone, not reduced to powder; and a very small portion either of the intestines or windpipe. The standers by, who were chiefly female slaves from Taranaki, the ill-fated birth-place of this unfortunate young woman, told us that the murder was committed by a native from Kawia, by the particular wish of her lord and tyrant, because he supposed she had bewitched another of his wives, who was sick. While our hearts mourned over this victim of cruelty and superstition, we could do no more for her than cover her ashes with large stones, as a tribute of respect, and to mark the infamy of him who had violently cut off, in the prime of life, one who had claimed his protection and safeguard.

Systematic Education for Passion and Cruelty.

The following is from Mr. Davis, another missionary at the island.

June 30, 1834. Several natives here for instruction. This evening, one of the Kai-kohi young men, who has lived with me from the first, has been here, and given the following interesting account of himself; that is interesting, as far as a development of true devilism may be so considered:—

"While I was yet in my mother's womb," said he, "my father devoted me to the powers of darkness. As soon after my birth as I was able to struggle for my mother's breast, I was kept therefrom and teased by my father, in order that angry passions might be deeply rooted within me: the stronger I grew the more I was teased by my father, and the harder I was obliged to fight for the nourishment of my mother's breast: this was done in order that my angry passions might be fostered in their growth, so that I should be well grounded and ultimately become matured in desperate wickedness. "All this," said he, "was done," (to use his own expression) "before I had seen the plants which are produced by the earth.

"As soon as I saw the world, and was able to run about, the work of preparation went on more rapidly; and my father kept me without food, in order that I might learn the art of thieving, and so at length, become an adept in that vice; not forgetting, at the same time, when opportunities offered, to stir up the spirit of anger and revenge, which he had so assiduously endeavored to implant in my breast. My father also taught me the New-Zealand black art," (his father being a great priest,) "so that I might be able to bewitch or destroy people at my pleasure.

"My father told me, that to be a great man I must be a murdering warrior, a desperate and expert thief, and be enabled to do all kind of wickedness effectually.

"I recollect that, while I was a child, my father went to kill pigs. After they were dead, I tried to get a leg, or a limb; but my father beat me away and did not allow me to eat any part thereof, because I had not shown myself desperate in endeavoring to catch and kill them.

"When the tribe went to war, and I was able to go with them, I endeavored in all things to fulfil my father's wishes, by committing acts of wickedness; and considered that I was quite right in so doing. When I became a man, and capable of committing acts of violence, catching slaves for myself, etc., my father was pleased, and said, 'Now I will feed you, because you deserve it—now you shall not want for good things.'

"In this way I went on, firmly believing I was doing right, until the chief, Broughton, visited us. Broughton told us we must not work on the Lord's Day. Soon after Abraham visited us, and told us that we must not only not work on the Lord's-day, but pray to God, and think of God, on that day.

"The missionary visits now became more frequent to our tribe; but I still followed my ways of wickedness. When some of the young men began to think on the nature of what they had heard, and to speak about it,

I began to listen to them: when they came to Waimate, I came also, but was still held in the bonds of wickedness. After a time, I began to question whether it was right or not for me to proceed as I had begun, under my father's tuition; but it was not long before I saw how exceedingly wicked I was, and soon possessed a hatred for the sins of my past life. My father finding how matters were going on, separated himself from me; and is now living at a distance from Kai-kohi, in order that he may not hear the word of God."

Visit to Reinga, the Supposed Dwelling of Departed Spirits.

Dec. 6, 1834. Witi, on learning that we intended on this our route to explore the Reinga, communicated the news to a chief of another village; who immediately came, and said to Paerata,—"I am come to send you and your white companion back again; for if you cut away the 'aka,' or roots of the Reinga, the whole island will be destroyed; but your white friend will not." He moreover said to Paerata, "Do not suffer your friend to cut away the ladder by which the souls of our forefathers were conveyed to the other world." The whole body of New-Zealanders, although composed of numerous tribes, who for the greater part are living in malice, hateful, and hating one another, yet firmly believe in the Reinga (which is at the North Cape), as the one only place for their departed spirits. It is their belief, that as soon as the soul leaves the body, it makes its way with all speed to the western coast: if it be the spirit of a person who resided in the interior, it takes with it a small bundle of the branches of the palm-tree, as a token of the place where it resided: if one who lived on the coast, the spirit takes with it a kind of grass which grows by the sea-side, which it leaves at different resting-places, on its road to the Reinga.

8. At break-of-day we proceeded on our way about three miles, when we came to one of the resting-places of the spirits, where we were told we should know if any native had lately died, as there would be a green *wakaau*, or token of his spirit having rested there, on its way to the Reinga; but we found none. Here we took breakfast and departed.

9. We proceeded to explore the Reinga. After walking about half an hour, we came to another and the last resting-place of the spirits, which is on a hill called *Haumu*, from whence they can look back on the country where their friends are still living; and the thought of this causes them to cry and cut themselves. Here we saw many dry *wakaau*, which, as a native whom we took as a guide for the last place said, were the tokens of the spirits who had rested at this place. I asked him if it were not possible for strangers who passed this way to

do as my natives were then doing, namely, twisting green branches and depositing them there, as a sign that they had stopped at that notable place—a general custom with the natives whenever they pass any remarkable place. After this we went on our way, over sandy hills and sandy beaches, till we came to a fresh-water river. Here we took breakfast, after which we ascended a very high hill composed of craggy rocks, on which were growing patches of slippery grass, over which it was very difficult to walk; and the precipice over which the road lay hanging over the sea, made the travelling very dangerous. When we arrived on the summit of this high hill, we gradually descended by a much better road till we came to the water's edge. Here there is a hole through a rock, into which the spirits are said to go; after this they ascend again, and then descend by the *aka*, which is a branch of a tree (projecting out of the rock), inclining downwards, with part of it broken off by the violence of the wind, but said to have been broken off by a number of spirits, which went down by the *aka* to the Reinga some years ago, when great numbers were killed in a fight. After we had looked a while at the *aka* of the Reinga, our new guide took us about one hundred yards further along, when he directed our attention to a large lump of sea-weed, washed to and fro by the waves of the sea, which he said was the door which closed in the spirits of the Reinga. This latter place is called *Motatan*, where, our guide remarked, they caught fish, which always are quite red, from the *Kokowai* or red ochre with which the natives bedaub their bodies and mats. The natives believe that painted garments go with the departed spirits.

The scenery around the place where I stood was most uninviting; and not only so, but calculated to inspire the soul with horror. The place has a most barren appearance, while the screaming of the numerous sea-fowls, and the sea roaring in the pride of its might, dashing against the dismal black rocks, would suggest to the reflecting mind, that it must have been the dreary aspect of the place that led the New Zealanders to choose such a situation as this for their hell.

During the time I was absent, great rumors were spread among the tribes, that I had gone to cut away the *aka* of the Reinga. Many angry speeches were made, and some said they would go and way-lay us, as we were returning. It, in fact, roused all the affections of those who had any for their old dragon; while numbers who began to feel a little enlightened would say, "And what of it if the ladder be cut away? it is a thing of lies: the spirits never went there." On being asked, "What, are you afraid of having no place of torment to go to?" some of the old men would touchingly say, "It is very well for you to go to the Rangi, (or

heaven), but leave us our old road to the Reinga, and let us have something to hold on by as we descend, or we shall break our necks over the precipice." Many, moreover, threatened to take a fight to Pacrata, as they laid all the blame on him: so accordingly on Monday, the 14th of January, a body of about forty men came the distance of ten miles, to inquire into the truth of the matter. A notable chief also, whose name is Huhu, came the distance of twenty miles in order to see if it were true, and to stop the fights, if there were any. When about one hundred natives had assembled, speeches on the occasion of the visit to the Reinga were made. This was done in a running posture. After two old chiefs had spoken their minds on the subject, and had declared it was "a very wicked thing to cut away their ladder to the Reinga, and nothing but right that Pacrata's property should be taken as a payment," Pacrata then rose and made an animated speech in defence of his new belief, which lasted two hours. His audience formed a circle around him, and the attention was profound. His speech commenced with the setting out, and took in every little

incident, and every conversation which passed among ourselves and the natives with whom we met. He also gave his own ideas at large, on the absurdity of their believing in such a place as the Reinga for their departed souls. He moreover said, with great feeling, "There is another hell which I am afraid of—the one which burns with fire and brimstone;" and with regard to the spirits walking along the beach and leaving tokens at the different resting-places, he asked, sarcastically, which way the soul of the man went who died while we were on the road, as we saw none of his wakaas and blood. They replied, "He must have gone the other road," (that is to heaven). "No," said one, "how could that be, for the man was not a believer." Pacrata gave great satisfaction to his hearers, by assuring them that their old Reinga had not been disturbed by us, and that the road still lay straight before them. The natives were so unarm'd by Pacrata's celebrated speech, that they all dispersed to their homes in great tranquillity, not one being able to speak an angry word against him.

Miscellaneous.

CHINESE VERSION OF THE BIBLE.

THE Chinese Repository for October, 1835, contains a valuable historical account of the version of the Bible into the Chinese language, an abridgment of which is given below.

In the year 1305 a Chinese manuscript was found in the British Museum, which, upon examination was found to be a harmony of the four evangelists, with the Acts of the Apostles and the epistles of Paul, except that to the Hebrews, made from the Vulgate, under the direction of the Jesuits, and represented to be generally accurate, and highly elegant in its style. This manuscript appears to have been a transcript made in 1739. The date of the original is not stated. A copy of that in the British Museum was taken to Canton by Dr. Morrison in 1807.

In 1806 a translation of the Scriptures into the Chinese language was commenced in Bengal, under the superintendence, it would seem, of the Rev. D. Brown, provost of the college of Fort William, and some portions were printed with blocks like those commonly used in Chinese printing.

Not long after the work of translating the Scriptures into Chinese was taken up by the Serampore missionaries, especially Dr. Marshman, and in August, 1811, the whole of the New Testament was finished, and all the gospels were printed or in press, and the Pentateuch was translated to the book of Numbers. In 1814, the missionaries state that the larger part of the Old Testament was ready for the press; and that arrangements had been made to print both the Old and New Testaments with moveable metallic types. Some of the books had actually been printed. This was probably the first Chinese printing executed with moveable metallic types. Great care was taken in correcting the translation, and the sheets were examined and revised by Dr. M. and his son, also a Chinese assistant, and Mr. Lassai, (an Armenian educated under Chinese teachers), twelve or fifteen times before they were struck off. This translation of the entire Scriptures was completed and presented to the British and Foreign Bible Society, by which it had been liberally patronised, in May 1823.

Dr. Morrison, as before referred to, arrived at Canton in 1807; and in 1810 he had

become so far acquainted with the Chinese language as to commence his labors as a translator. A revised and amended edition of the Acts, from the manuscript of the British Museum, was prepared and printed. In 1811 the translation of Luke was finished and printed; and in January, 1814, Dr. Morrison states that the whole New Testament had been translated and the last sheet was just then coming from the printer. Two thousand copies were printed at an expense of about 3,818 Spanish dollars. Shortly after Dr. M. writes as follows to the British and Foreign Bible Society.

A few days after the date of this letter, Mr. Morrison wrote again, and forwarded to the society a complete copy of the New Testament, accompanied by a letter in which he says, "Allow me this day, as if present from the land of China, in the midst of your animating assembly, to lay before you a translation of the New Testament in Chinese, made and published at Canton. I present it in token of esteem, and as a mark of gratitude for the benevolent patronage which you have liberally afforded to the object of my labors. May your institution continue till every creature shall possess in his own language the Bible." On the receipt of this, the society made a grant of £1,000.

The edition of two thousand copies, noticed above, was printed in a large octavo size, and having been circulated by Milne among the Chinese on the islands of the Indian Archipelago, it was resolved to print a new edition in duodecimo.

In the course of the year 1814, the translation of the book of Genesis was completed; and early the following year it was revised and printed in a duodecimo size, to correspond with the New Testament. During the summer of 1815, in consequence of the indiscreet conduct of a native, who was preparing metallic types for Morrison's dictionary, an alarm was occasioned and an attack from the local government dreaded. The person who had care of the blocks for the duodecimo edition, fearing that he might be involved, destroyed the greater part of them. They were, however, shortly afterwards recut. A second grant of £1,000 was made near the close of this year.

In 1817 an edition of 9,000 of the New Testament was struck off at Malacca, under the immediate superintendence of Dr. Milne, who had been associated with Dr. Morrison in labors to introduce Christianity into China during the previous six or eight years. The translation proceeded till the whole was

completed on the 25th of November, 1819.

"Fidelity, perspicuity, and simplicity," says Milne, "have been aimed at in this version; and it affords no small gratification to the translators to know, that many parts of the work already printed, are more easily and better understood among the middling and lower classes of Chinese, than some of their own classical books are. This is to be attributed solely to an undeviating aim to be understood by common men, as well as to be faithful to the originals. The most common and less complicated characters have been employed where they could express the sense; and a simple, though they hope not a vulgar, phraseology has been uniformly adopted, in preference to that which, though dignified with the high appellation of classical, is either too antiquated for modern use, or too high for ordinary capacities. * * * The translators now commit the Chinese Bible to the care of Him whose Spirit dictated its contents; praying that he may open many channels for its circulation; dispose many millions to read it; and make it the mighty instrument of illumination and eternal life to China." Thus wrote Dr. Milne in 1820; it was then his purpose to devote much time to the work of revision; but before he had gone over the whole even once in review, he was removed by death from the scene of his labors. This was on the 2d of June, 1822. "My lamented friend," said Dr. Morrison, in a letter dated at Canton, October 10th of this year, "did not live to see the whole Bible printed in Chinese. Disease arrested his progress in the midst of a revision of the last two books. These were sent up to me to prepare them for the press, which I have done, and returned them to Malacca, to be put into the hands of the Chinese printers." The death of Dr. Milne made it necessary for Dr. Morrison to visit Malacca. At that place, under date of March 18th, 1823, he says, "There are now eight persons engaged in printing the Scriptures in Chinese; and if no unforeseen occurrence shall arise, the whole will be cut and struck off in about three months. * * * As soon as they are all printed and bound, we purpose sending a few copies to the Bible Society to be deposited in their library for subsequent revision and correction. Dr. Milne and I hoped to live and sit down together to revise the whole, but the Divine Sovereign has summoned him hence."—Agreeable to Dr. M.'s expectations, the blocks were completed on the 20th of May following, and "impressions taken of all the parts of the Bible which were not before printed."

From this date till 1830, the period within which we proposed to limit our remarks for the present, very little seems to have been done in the great work of revising and per-

fecting the two versions of the Bible which now existed in the Chinese language. One and another of the individuals who were acquainted with the language were removed by death; and the few who survived were so situated and employed, that they were compelled to postpone a work in which they were anxious to engage, and to see carried forward to the highest degree of perfection. We are sure that it was the earnest desire of the translators, Morrison, Milne, and Marshman, that their successors should enter into their labors, and toil as they themselves had done to render the word of God more easy to be understood by those for whom it was translated. And the same desire will, we fondly hope, be cherished by every friend of this nation, and especially by those who are in immediate contact with its inhabitants, until the Chinese version of the sacred Scriptures shall, in point of style, equal, if not surpass, the best native works extant.

Respecting the means and measures employed by the Christian world previous to 1830, to circulate the holy Scriptures among the Chinese, a few words in addition to what we have already said, must suffice for the present. In the reports of the British and Foreign Bible Society we find notice of the following sums (including those mentioned above,) paid to Dr. Morrison and his colleagues: in the report dated 1812, £500; in

1813, £500; in those for 1816, 1818, 1819, 1821, and 1824, each £1,000; in those for 1823, and 1829, each £300; total £6,600. The sum paid for the version at Serampore we have not the means of ascertaining. Milne, in 1820, speaking of the aid which had been afforded to him and his associates in their biblical pursuits, says, "The translators return their most grateful thanks to the British and Foreign Bible Society, and to the friends of the Chinese mission in America, for the liberal support they have afforded to this object, and hope the same will be continued, till the word of life be spread over all the provinces of China, and all the islands of her sea. The number of New Testaments printed, we suppose may amount to 15,000 copies: and of the Old Testament there has probably been about one third of that number. These have had a very wide circulation, copies having been sent to almost every country and place where there are people to read them. Thus a great work has been commenced. The word of the Lord has gone forth; and may it spread and prosper, till all the inhabitants of Sinim and the multitudes of her children who dwell on the islands of the sea, shall acknowledge the Son of God to be their Savior, and in spirit and in truth bow down and worship the Most High.

American Board of Commissioners for Foreign Missions.

BRIEF NOTICES.

BOMBAY.—Letters have been received to December 3d. Mr. Sampson, the printer to the mission, had been obliged by sickness to suspend his labors; and in hope of deriving benefit from a short voyage he embarked, in company with Mr. Boggs, for Ceylon; but finding his strength failing rapidly, they disembarked at Allepie, on the Malabar coast, about one hundred and twenty miles north of cape Comorin, where he remained at the last intelligence.—Mr. Stone was also absent, having previously gone to Colombo, Ceylon, for the benefit of his health.

Messrs. Ballantine and Webster, who embarked May 16th, 1835, arrived at Bombay a few days before the departure of Mr. Sampson, so that Mr. Webster was able immediately to supply his place in the printing office.

CEYLON.—On the 26th of December the missionaries write that a new class of above forty pupils joined the Seminary at Batticotta in September; and that at the time of

writing another revival had begun, about eighty-five of the students being numbered among the inquirers, of whom forty wished to be regarded as candidates for admission to the church.

SANDWICH ISLANDS.—Doct. Chapin and wife, on account of the severe and protracted sickness of the latter, embarked at Honolulu November 28th on their return to the United States; and after stopping ten days at Tahiti, they arrived at Martha's Vineyard May 5th, and Boston on the 7th. The passage was made in the ship *Mariner*, captain Coleman, and was short and pleasant.

OJIBWAS.—Under date of March 14th, Mr. Ayer writes from Yellow Lake that a number of the Indians in the vicinity of that station had within the last year given very pleasing evidence of having been enlightened and renewed by the Spirit of God, some of whom had been subjected to severe trial and had stood firm. He also states that he had just learned by a letter from La Pointe that the Holy Spirit was operating on the

hearts of the Indians at that place and at Fon du Lac, and that some there had been hopefully converted to God; and also that Mr. Boutwell, at Leech Lake, was seeing some fruits of his labors.

The station at Yellow Lake was about to be removed to Pokegama, on the St. Croix river, about fifty miles southwest of the old station—a location more favorable for gaining access to the Indians, and for forming those of them who are disposed into a permanent settlement. The prospects in this respect are more favorable than heretofore.

The interest manifested by the Indians in the mission seems to be increasing, and they seem more inclined to confide in their teachers than heretofore, and on the whole the prospect of doing them permanent good is becoming more favorable. The mission greatly needs to be strengthened the present season by the addition of three or four missionaries and schoolmasters.

GRANTS RECEIVED FROM THE AMERICAN BIBLE SOCIETY.—For printing the Scriptures in the Armeno-Turkish language, \$5,000

For Persian and other Scriptures, to be expended by the mission in Persia, 500

For the Chinese Scriptures, 4,000

For the Siamese and other Scriptures, to be expended by the mission in Siam, 2,000

For Malay, Siamese, Chinese, and Bugis Scriptures, to be expended by the mission at Singapore, 7,500

\$19,000

THE AMERICAN SUNDAY SCHOOL UNION have granted books for Cattaraugus to the amount of \$16.

Donations,

FROM APRIL 11TH, TO MAY 10TH, INCLUSIVE.

Central Board of Foreign Missions,
J. Gray, Richmond, Va. Tr.
(Of which fr. R. River chh.
N. C. 3,50;)

Addison co. Vt. Aux. So. E. Brewster, Tr. 1,303 50

L. M. S. 3 00

Boston and vic. Ms. Aux. So. C. Stoddard, Tr. 1,400 00

Central Aux. So. of Western New York,
By W. Hubbell.

Canandaigua, Gent. in 1st cong. chh. viz.
W. Hubbell, 38; W. W. Howell, 25;

H. Chapin, 15; W. Antis, Jr. 13; indiv. 53; la. (of which to constitute Rev. M. L. R. P. Thompson an Honorary Member of the Board, 50,) 175; mon. con. 93,50; Mr. D. 1; 413 50

East Bloomfield, 1st cong. chh. 115 00—528 50

Cheshire co. N. H. Aux. So. S. A. Gerould, Tr. Keene, Mon. con. 14,25; A. N. 1,50; 15 75

Rindge, Mon. con. 36 00

Swanzy, Mon. con. 5 86

Troy, Mon. con. 16 53

Winchester, Asso. 6 19

80 33

Ded. expenses paid by aux. so. 4 57—75 76

Chittenden co. Vt. Aux. So. W. I. Seymour, Tr. Burlington, R. Crozman, 50 00

Colchester, A friend, 50c. do. 2; 2 50

Hinesburgh, Asso. 12 50—65 00

Essex co. North, Ms. Aux. So. J. Caldwell, Tr. Amesbury Mills, Mon. con. in Mr. Town's so. 25 00

Boxford, Fem. char. so. 6 14

Byfield, Gent. and la. 41 63

East Bradford, By Rev. G. B. Perry, 15 50

Ipswich, Mon. con. in Mr. Kimball's so. 44 51

Linebrook, Mon. con. 10,36; la. 4,56; 14 92

Newburyport, Fem. mite so. for wcs. miss. 8; mon. con. (of which to constitute Rev. JOWATHAN STEARNS an Honorary Member of the Board, 50,) 100,69; 108 69

New Rowley, Gent. and la. in Mr. Braman's so. 42 00

Rowley, Gent. and la. 47 32

Salisbury and Amesbury, La. 25 00

West Bradford, Mon. con. in Mr. Munroe's so. 31 75

West Newbury, 1st par. La. 3,21; Mr. Edgell's so. 28,26; 31 47—433 93

Essex co. South, Ms. Aux. So. J. Adams, Tr. Beverly, 3d so. Gent. 70,29; la. 44,87; mon. con. 47,63; 162 79

Essex, La. 37 72

Marblehead, Gent. 145,75; mon. con. 30; 175 75

Salem, E. so. Gent. 57,03; united mon. con. 12,38, Crombie-st. 30; united mon. con. 20,17; 119 58

Topsfield, Gent. 58,00; la. 54,23; mon. con. 12,94; 125 77—621 61

Geneca and vic. N. Y. By C. A. Cook, Agent, Victor, Presb. chh. 92 85

Grafton co. N. H. Aux. So. W. Green, Tr. Campton, Mon. con. 22 00

Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr. Catskill, Coll. in presb. chh. 51,33; F. H. 5; S. S. D. 5; E. B. D. 3; 64 33

East Durham, Indiv. which and prev. dona. constitute NOAM BALDWIN an Honorary Member of the Board, 52; D. Baldwin, 10; 62 00

Greenville, Mon. con. in presb. chh. 42 52—168 85

Lincoln co. Me. Aux. So. Rev. S. White, Tr. Alna, Mon. con. 29,20, la. 24; 44 20

Bath, Asso. 73 00

New Castle, Gent. 30,25; la. 29,10; 59 35

Phippsburg, Mon. con. 46 00

Topsham, Mon. con. 5 50

Waldoboro', Mon. con. 18,08; asso. 17; I. H. L. 50c. Mrs. W. 50c. 36 08

Westport, J. H. 1 67

Wiscasset, La. 27; mon. con. 36,14; 63 14

(Of which to constitute Rev. JOTHAM SEWALL, Jr. of New Castle, and Rev. ENOS MERRILL of Alna, Honorary Members of the Board, 100;)

Litchfield co. Ct. Aux. So. C. L. Webb, Tr. (Of which fr. Canaan South, Coll. 50; Kent, 57,60; New Milford, 22,50; Salisbury, Coll. 88; Sherman, 56; young la. sew. so. 19,10;)

400 00

Monroe co. N. Y. Aux. So. E. Ely, Tr. Albion, Juv. so. for Gilbert Crawford in Ceylon, 20 00

Batavia, Presb. chh.	91 00	Pilgrim Aux. So. Ms. Rev. A. Jackson, Tr.	906 79
Chili, 1st presb. chh. 30,30; fem. sew. so. 11;	31 30	Piscataqua confer. of chhs. N. H., S. Blake, Tr.	
Dansville, Presb. chh. and cong. 11,30 sub. sch. 20,77, fem. miss. so. 37,75;	69 82	Lamprey River, Fem. asso. (of which to constitute Rev. ORSAMUS TINKER of Ashby, Ms. an Honorary Member of the Board, 50;)	56 25
Middlebury, Presb. chh.	65 86	South Middlesex Confer. of chhs. Ms. P. Johnson, Tr.	
Millville, Presb. chh.	7 66	Berlin, Mr. Clark's so.	29 33
Moscow, Presb. chh.	30 40	Concord, Mr. Wilder's so.	64 85
North Bergen, Fem. miss. so.	13 10	Framingham, Mr. Trask's so. 48;	
North Penfield, Presb. chh.	30 00	av. of spoon, 1,62;	49 62
Ogden, Presb. chh.	9 00	Lincoln, Mr. Newhall's so.	17 04
Parma and Greece, Cong. chh.	10 00	Southboro', Friends,	3 50
Riga, Cong. chh.	36 50		164 34
Rochester, 1st presb. chh. 25,98; Mrs. Dundas, 1st pay. for Mary Dundas in Ceylon, 20;	45 98	Less c. note,	10 00—154 34
West Bloomfield, Presb. chh.	25 00—486 52	Stratford co. N. H. Aux. So. A. Freeman, Tr.	87 00
New Haven City, Ct. Aux. So. F. T. Jarman, Tr.		St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.	
Cheshire, Friends,	9 65	Canton, Mrs. R. 3; I. B. 50c.	3 50
New Haven, Mon. con. in Yale coll. 28,62, do. in 1st and united so. 16,48;	45 10—54 75	East Stockholm, Coll. 7,35; D. D. 50c. w. mite, 50c.	8 35
New York City and Brooklyn, Aux. So. W. W. Chester, Tr.	2,747 54	Gouverneur, Mon. con. 27,29; chh. coll. 14,80; E. W. 5; L. B. P. 5; B. S. 3; indiv. 4,19; (of which to constitute Rev. ROBERT F. LAWRENCE an Honorary Member of the Board, 50;)	59 28
Northampton and neigh. towns, Ms. Aux. So. J. D. Whitney, Tr.		Hammond, A friend,	2 00
Amherst, 1st par. Gent.	94 00	Hopkinton, Mon. con. 4,87; coll. 4;	8 87
S. par. Mon. con. 7; coll. 7;	14 00	Lisbon, Presb. chh. 5,15; A. S. 2;	7 15
Belchertown, Female Brainerd so.	12 50	Louisville, E. S. S.	1 00
Chesterfield, La. 10,25; M. B. 1;	11 25	Lower Norfolk, Coll. in cong. chh.	5 89
Cummington, Gent. 15,87; Anna Briggs, 10;	25 87	Madrid, W. Powell, 10; indiv. 6,69;	16 63
Enfield, Gent.	5 00	Ogdensburgh, Mon. con. in 1st presb. chh. 46,03; indiv. 50,35; J. Fine, 50; J. Seeley, 10; (of which to constitute Rev. JOHN A. SAVAGE of Ogdensburgh, Rev. JAMES RODGERS of Oswegatchie, and Rev. WILLIAM SMART of Brockville, U. C. Honorary Members of the Board, 150;)	156 28
Granby East, Mon. con. 30,50; a young lady, dec'd, 1,50;	32 00	Oswegatchie, 2d presb. chh.	9 54
Goshen, Mon. con.	24 13	Pierpont, Cong. chh.	2 94
Hadley Upper Mills, Mon. con.	5 00	Potsdam, Mon. con. 12,14; coll. after sermon by Mr. Cannon, 46,84; indiv. 23,52;	82 50
Hatfield, La.	38 33	Richville, Coll. in cong. chh. 10; Mr. T. 1;	11 00
Middlefield, Mon. con.	17 00	Russell, Dea. W.	2 00
Northampton, Mon. con. 94,61; benev. so. in Edwards chh. 65,04; South Farms, Mon. con. 3,70;	163 35	South Canton, Cong. chh. 2,63; E. A. 1;	3 65
Norwich, Mon. con. 4,87; gent. 2; la. 4;	10 87	Upper Norfolk, Mon. con. 3; M. W. 1;	4 00
Plainfield, Gent. 9,25; la. 7,75;	17 00	West Stockholm, La. asso. 5,25; coll. in cong. chh. 7,11;	12 36—397 00
Southampton, Gent.	32 66	Sullivan co. N. H. Aux. So. J. Breck, Tr.	
West Hampton, Gent.	26 00	Cincinnati, O., P. Morrison,	5 63
Worthington, La. to constitute Rev. HENRY ADAMS an Honorary Member of the Board,	50 00—578 96	Croyden, Gent. 9,90; la. 11,36;	21 26
Oswego co. N. Y. Aux. So. A. Thomas, Tr.		Goshen, Gent. and la.	10 00
Camden, Mon. con. in cong. chh. Cooperstown, Presb. chh. to constitute Mrs. MARTHA WILSON an Honorary Member of the Board,	100 00	Langdon, Mon. con. D. ville and P. M. vill. 6,53; Mrs. T. and Mrs. P. 1,50;	8 00
Deerfield, C. Preston,	5 00	Lempster, La.	11 70
Exeter,	40 00	Meriden, Gent. 22,50; la. 37,50; Union acad. 9,50 m. box, 12,17;	81 67
New Haven,	19 45	Newport, Gent. 27,48; la. 25,46; mon. con. 15,59;	68 53—906 79
Rome, 1st presb. chh. 40,47; J. W. Bloomfield, (of which to constitute Rev. CLEMENT LEWIS of Annsville, an Honorary Member of the Board, 50; 60;	100 47	Valley of the Mississippi, Aux. So. W. T. Truman, Cincinnati, O. Tr.	
Utica, 3d presb. chh.	5 00—295 92	Western Reserve aux. so.	
Orleans co. Vt. Aux. So. G. H. Cook, Tr.		Ashtabula co. Morgan, A lady, 37c.	
Barton, Asso.	8 50	Cuyahoga co. Cleveland, La. for miss. so. (of which for sch. in Ceylon, 30; for two chil. in Bombay, 24.) 124; mon. con. in 1st presb. chh. 170,74; Euclid, Mrs. S. Shaw, 15; fem. asso. 15; juv. asso. 15; mon. con. 15; coll. 42,65; Ohio city, Mon. con. 49,05; Delaware co. Berlin, Fem. miss. so. 10; Geauga co. Chardon, Mon. con. 11; Chester, Presb. cong. 24; Newbury, for China miss. 21,50; Painesville, Mon. con. 9,91; Unionville, Mon. con. 40; Huron co. Florence, Mon. con. 2; Lyme, 8,84; Milan, 15,57; Wake-man, 15,59; Lorain co. Brownhelm,	
Coventry, Chh. and so. 3,62; w. mite, 31c.	3 93		
Craftsbury, A friend,	2 00		
Glover, Asso.	6 50		
Greensboro', Gent. and la.	13 37		
Morgan, Cong. chh.	4 50—38 80		
Oxford co. Ms. Aux. So. L. Whitman, Tr.			
Albany, Chh. 16; Andover, Mon. con. 7; Bethel, Chh. 24; Denmark, do. 3; Dixfield, do. 6; Gilead, do. 2,92; North Bridgeton, do. 7; North Paris, do. 3; Norway, do. 18; Oxford, do. 3; South Paris, do. 28; Sumner, do. 25,03; mon. con. 18; Sweden, Chh. 12; G. W. C. 2;	175 00		
Palestine Miss. So. Ms. E. Alden, Tr.			
Hanson, Mon. con.	15 00		
Randolph, E. par. Gent. 33,28; la. 33,17; mon. con. 10,97;	77 42—92 42		

Presb. chh. and cong. 28,47; y. pray. m. 34c. Medina co. Guilford, 12; Wellington, 76,25; Portage co. Aurora, 2,35; Hudson, Fem. sew. so. 5; Nelson, 24,63; Tallmadge, Gent. 39. la. 1,08; mon. con. 24; Trumbull co. Farmington, W. chh. 29; Mesopotamia, 6,37;			
<i>Michigan aux. so. E. Bingham, Tr.</i>	853	51	
Auburn, Assn. 19,25. Detroit, H. Hall- lock, 50; S. Conant, 25; G. E. H. 10. la. 5,50; E. G. 1; Farmington, Chh. and so. (of which fr. Rev. E. Prince, for <i>George</i> <i>Prince</i> at Mackinaw, 12.) 28; Plymouth, Chh. and so. 15; less expenses paid by aux. so. 6;	147	75	
<i>Washington co. Vt. Aux. So. C. W. Storrs, Tr.</i>			
Stow, Coll. in cong. so. 8; Miss M. E. 50c.	8	50	
<i>Washington co. N. Y. Aux. So. M. Freeman, Tr.</i>			
Cambridge, Assn. in Mr. Hoyt's cong. 74,09, mon. con. 46,91. These sums were ack. in May, as fr. Argyle.			
<i>Windham co. North, Ct. Aux. So. J. Williams, Tr.</i>			
Ashford, Eastford so. Indiv. 2,48; West- ford so. do. 1; Killingly, Westfield so. do. 1; North Killingly, 14,56; North Woodstock, Muddy Brook, Indiv. 36,25; Village corners, do. 50c. Pomfret, Gent. 1; indiv. 78c. South Woodstock, Indiv. 53c. Thompson, Gent. 26,50; mon. con. 5,89;	90	46	
<i>Windsor co. Vt. Aux. So. Rev. J. Richards, Tr.</i>			
Ludlow, Coll. in cong. chh. and so.	13	00	
<i>Total from the above sources,</i>	\$12,035	17	
VARIOUS COLLECTIONS AND DONATIONS.			
<i>Adams, N. Y. Mon. con.</i>	32	76	
<i>Albany, N. Y. Mon. con. in 3d presb. chh.</i>	3	75	
<i>Alexander and Attica Centre, N. Y.</i>	9	84	
<i>Alfred, Me. Mon. con. in cong. so.</i>	15	00	
<i>Allentown, M. T. Mon. con.</i>	6	00	
<i>Andover, Ms. Chapel cong. (of which to con- stitute FREDERICK A. BARTON an Hon- orary Member of the Board, 100;)</i>	102	00	
<i>Athens, Ala. Mrs. Jackson,</i>	2	00	
<i>Attica Village, N. Y.</i>	72	72	
<i>Bangor, Me. Cong. chh. Hammond-st.</i>	137	00	
<i>Bath, Steuben co. N. Y. Mon. con. in presb. chh.</i>	36	00	
<i>Blountsville, Ten. S. Rhea,</i>	1	00	
<i>Bristol, R. I. Cong. chh.</i>	17	25	
<i>Bruckport, N. Y. Presb. chh.</i>	32	00	
<i>Byron, N. Y. Mon. con. in cong. chh.</i>	40	00	
<i>Caldwell, N. J. Mon. con. in presb. chh.</i>	5	00	
<i>Cambridgeport, Ms. Mon. con. to constitute JOHN P. BULLARD of St. Francisville, La. an Honorary Member of the Board,</i>	100	00	
<i>Camden, Me. Mon. con. in cong. chh.</i>	27	31	
<i>Cateaugay, N. Y. Mon. con.</i>	3	00	
<i>Champlain, N. Y. Mon. con.</i>	50	00	
<i>Charlestown, Ms. 1st chh. and cong. (of which fr. JAMES HUNNEWELL, for High school at Maui, which constitutes him an Honorary Member of the Board, 100;)</i>	394	02	
<i>Chelmsford, Ms. Mon. con. in cong. so.</i>	5	25	
<i>Chester, N. H. Mon. con. 60; fem. asso. for Jod R. Arnold in Ceylon, 30;</i>	90	00	
<i>Chicago, Illi. Mon. con. in presb. chh.</i>	46	00	
<i>Clarkson, N. Y., E. Lee,</i>	10	00	
<i>Clintonville, N. Y. Presb. chh.</i>	30	01	
<i>Creek Path, F. b. so. for Creek miss.</i>	8	75	
<i>Danville, Pa. Fem. miss. so. 35; Mrs. C. Montgomery, 10;</i>	48	00	
<i>Davville, Va. Miss A. Benedict,</i>	10	00	
<i>Dover, N. J. Mon. con. in presb. chh.</i>	10	00	
<i>Doylstown, Pa. Mon. con. in presb. chh. 23; a lady, 20;</i>	43	00	
<i>Dudley, Ms. Mon. con.</i>	16	00	
<i>Dutchess co. N. Y., N. Holbrook,</i>	6	00	
<i>East Nassau, N. Y. Mon. con. in presb. chh.</i>	5	00	
<i>Ellington, Ct. Mrs. M. Hall, for fem. sch. in Bombay,</i>	5	00	
<i>Essex, N. Y. Fem. miss. so. 7; mon. con. in presb. chh. 15, sab. sch. con. 1;</i>	23	00	
<i>Fort Covington, N. Y. Presb. chh. to consti- tute Rev. AARON FOSTER an Honorary Member of the Board,</i>	50	00	
<i>Fort Edward, N. Y. Miss A. L. H.</i>	3	00	
<i>Frederica, N. Y. Chh.</i>	60	00	
<i>Fulton, N. Y. Mon. con. 25; fem. miss. so. 25; to constitute Rev. JOHN EASTMAN an Honorary Member of the Board,</i>	50	00	
<i>Gardner, Me. Mon. con.</i>	5	65	
<i>Genoa, N. Y. Fem. sem. (of which for Eli- zah T. Ricard at Mackinaw, 55;)</i>	60	00	
<i>Gloucester Harbor, Ms. Fem. asso. in evang. so. 14 (2 Granny, N. Y., B. Lewis, 10; J. L. 2,25;</i>	12	25	
<i>Greenwich, Ct. Rev. Dr. Lewis,</i>	30	00	
<i>Gustavus, O. Presb. chh.</i>	30	85	
<i>Hadley, Ms. Mon. con. in Dr. Brown's so.</i>	16	36	
<i>Hanover, Ms. Mon. con.</i>	12	00	
<i>Hanover, N. J. Mon. con. in presb. chh.</i>	7	55	
<i>Holliston, Ms. Mon. con. 8,27, coll. 2;</i>	10	27	
<i>Huntsville, Ala. Sab. sch. for Greek sch. 5; benev. so. 50; J. R. M. 5;</i>	60	00	
<i>Jamaica, N. Y. Miss M. Hanna,</i>	20	00	
<i>Janestown, N. Y. to constitute Rev. E. J. GILLET an Honorary Member of the Board,</i>	51	20	
<i>Jerusalem, Dr. Dodge, dec'd, by J. C. D.</i>	3	25	
<i>Keene, N. H. Juv. for. miss. so. for Sandw. Isl. miss.</i>	5	00	
<i>Kids' Book, N. Y. Aux. for. miss. so.</i>	104	42	
<i>Kingston, R. I. Mon. con.</i>	20	00	
<i>Le Roy, N. Y. Presb. chh. 83, S. Skinner, 10;</i>	93	00	
<i>Limerick, Me. Mon. con.</i>	55	86	
<i>Litt'e Falls, N. Y. Presb. chh.</i>	34	88	
<i>Long Island, N. Y., A friend, by Rev. J. L.</i>	2	00	
<i>Lowville, N. Y. Fem. miss. so. for Elizabeth Abbott in Ceylon,</i>	12	00	
<i>Lynn, Ms. Orthodox cong. chh.</i>	73	55	
<i>Nachos, Me. Mon. con.</i>	3	28	
<i>Malden, N. Y. Mon. con. in presb. chh.</i>	21	00	
<i>Malone, N. Y. Presb. chh.</i>	30	00	
<i>Mexico, N. Y. Mon. con.</i>	51	00	
<i>Mexicoville, N. Y. Coll. in presb. chh.</i>	15	48	
<i>Milford, Ct. Mother and sisters of Mrs. Du- rand, dec'd, for ed. and support of two chil. in Bombay,</i>	20	00	
<i>Miller's Place, N. Y., W. H.</i>	50		
<i>Monson, Ms. Rev. A. Underwood, for miss. to Persia, 50; A. W. Porter, 50;</i>	100	00	
<i>Monticello, N. Y. Presb. chh.</i>	17	00	
<i>Montreal, L. C. Mon. con. in Amer. presb. so.</i>	60	00	
<i>Moravia, N. Y. Mon. con. in presb. chh.</i>	20	00	
<i>Newark College, Del. Miss. so. for Luke C. Graves and William D. Sherrard in Ceylon,</i>	13	00	
<i>New Castle, Del. Aux. miss. so.</i>	40	00	
<i>New Haven, Ct. Col'd chh. for Zoolah miss.</i>	25	00	
<i>New Haven, N. Y. Fem. miss. so.</i>	10	70	
<i>Newtown, N. Y. Mon. con. in presb. chh.</i>	12	00	
<i>North Haverhill, N. H., D. Worthen,</i>	1	50	
<i>Northwood, N. H. Mon. con. 16,75; gent. and la. asso. 32,20;</i>	48	95	
<i>Norton, Ms. Miss E. Caldwell,</i>	40	00	
<i>Owego, N. Y. 1st presb. chh.</i>	102	52	
<i>Oxford, Ms. A friend,</i>	10	00	
<i>Palmira, N. Y. Presb. chh.</i>	20	00	
<i>Parsonsfield, Me. Mon. con.</i>	30	00	
<i>Perryville, Pa. Mon. con.</i>	30	00	
<i>Philadelphia, Pa. 1st presb. chh. N. Liberties, 283,38, 5th presb. chh. 50; 4th do. 100, a friend, 5;</i>	438	38	
<i>Portland N. Y. Chh.</i>	8	86	
<i>Portsmouth, N. H. Fem. asso. N. par.</i>	58	26	
<i>Princess Anne, Md. J. H. Pone,</i>	2	00	
<i>Rahway, N. J. 1st presb. chh.</i>	23	06	
<i>Reading, N. Y. 1st presb. chh. 5,85; an indiv. 4,05;</i>	10	00	
<i>Rocky Hill, N. J. Miss J. V.</i>	1	00	
<i>Rutledge, N. Y. Chh.</i>	6	77	
<i>Salem, Me. Gent. asso. in Howard-st. chh. (of which fr. an indiv. one seventh part of int. 10; 40,59. la. asso. in do. 29;</i>	69	50	
<i>Salem, N. J. Presb. chh.</i>	5	00	
<i>Salisbury, N. Y. Presb. chh.</i>	37	24	
<i>Savannah, Ga. Juv. so. of sab. sch. in Indep. presb. chh. 31,40; inf. depart. of do. 7;</i>	38	40	
<i>Schneetady, N. Y. Mon. con. and sub. in Mr. Backus's chh.</i>	175	28	
<i>South Africa, Rev. G. Champion,</i>	400	00	
<i>Southampton, N. Y. Mon. con. for Ceylon,</i>	13	00	
<i>South Weeet, Ms. Fem. miss. so.</i>	20	00	
<i>Stephentown, N. Y. STEPHEN R. JONES, which and prev. dona. constitute him an Honorary Member of the Board,</i>	34	00	

<i>Stratford, Ct.</i> Sab. sch. in cong. chh. for hea. child,	3 00
<i>St. Augustine, E. F.</i> , O. Congar,	10 00
<i>St. Louis, Mo.</i> By Rev. M. Kimball, Agent, <i>Sammerville, Ala.</i> Mrs. Godden, for books for Cher. schools,	41 50
<i>Troy, N. Y.</i> 1st presb. chh. (of which to constitute T. B. BIGELOW an Honorary Member of the Board, 100.) 600; Mrs. T. 2; 2d presb. chh. 170, benev. so. in do. 413,44;	1,185 44
<i>Trumansburg, N. Y.</i> Mon. con. in presb. chh.	91 37
<i>Tarin, N. Y.</i> Cong. chh.	10 00
<i>Tuscaloosa, Ala.</i> A young man,	35 00
<i>Volney, N. Y.</i> Mon. con.	8 00
<i>Waiting River, N. Y.</i> Mon. con. 7,38; m. box of Miss A. S. C. 9;	16 38
<i>Washington, N. Y.</i> , Z. B.	1 50
<i>Watertown, N. Y.</i> Mon. con. in 2d presb. chh. to constitute Rev. MARCUS SMITH an Honorary Member of the Board,	51 00
<i>Westfield, N. Y.</i> Mon. con.	23 43
<i>West Hampton, N. Y.</i> Mon. con. 45,25; coll. 9;	54 25
<i>Weymouth, Ms.</i> Mon. con. N. par.	15 00
<i>Whitingham, Vt.</i> D. Bascom,	30 00
<i>Wilkesbarre, Pa.</i> Presb. chh.	30 00
<i>Wilmington, Del.</i> 1st presb. chh. for support of Rev. J. J. Lawrence, 152, fem. miss. so. in 2d presb. chh. for do. 100;	252 00
<i>Windsor, Vt.</i> Mon. con.	12 00
<i>Woodbridge, N. J.</i> Mon. con. in presb. chh.	50 00
<i>Worcester, N. Y.</i> Mon. con. in cong. chh.	13 00
<i>Zelenople, Pa.</i> Ann Saunders,	5 00

LEGACIES.

<i>Fairfield, Ct.</i> Sarah Osborn, by S. A. Nichols, Ex'r,	500 00
<i>Newburgh, N. Y.</i> Gilbert King, by J. W. Wells and G. Cornwall, Ex'rs,	500 00
<i>Troy, N. Y.</i> Asaph Clark, by L. J. Randall, Ex'r,	51 11

Amount of donations and legacies acknowledged in the preceding lists, \$19,359 19. Total of donations and legacies from August 1st, to May 10th, \$134,082 42.

DONATIONS IN CLOTHING, &c.

<i>Braceville, O.</i> , A box, for Mr. Lyman, Sandw. Isl.	
<i>Bridgehampton, N. Y.</i> , A box, for Mr. Tinker, do.	12 00
<i>Courtland, Ala.</i> 8 yds. calico, fr. Mr. Mosely, rec'd at Creek Path.	
<i>Geauga co. O.</i> Claridon A box, 20; Huntsburgh and Hampden, Clothing, 3; Painesville, do. fr. m. flock, 4; do. fr. indiv. 15; sent to Mackinaw,	42 00
<i>Hartwick and Fly Creek, N. Y.</i> , A box, fr. benev. so. for Ojibwa miss.	85 97
<i>Harvard, Ms.</i> A box, fr. la. char. sew. circle, for Dwight,	52 00
<i>Hinsdale, N. H.</i> , A box, fr. la. char. asso.	
<i>Hollis, N. H.</i> , A box, for Sandw. Isl. miss.	37 00
<i>Keene, N. H.</i> , A box, fr. indiv. for do 35; a bedquilt, fr. juv. Heshbon so. for do. 4;	39 00
<i>Mexico East, N. Y.</i> , A box, fr. fem. miss. so. for Choc. miss.	
<i>Middleboro', Ms.</i> Clothing, fr. Indies, for Sandw. Isl. miss.	
<i>Nashville, Ten.</i> 8 yds. muslin, etc. fr. Mrs. McEwen, rec'd at Creek Path.	
<i>New York city</i> , Clothing, etc. fr. a friend.	
<i>Petersham, Ms.</i> A box, fr. fem. benev. so. 33,51; fr. juv. benev. so. 4,77; for Mrs. Campbell, Mackinaw,	38 28
<i>South Newmarket and Stratham, N. H.</i> , A box, fr. indiv.	
<i>St. George's chh. Del.</i> A box, fr. ladies, for Mr. Schneider, Broosa.	
<i>Torrington, Ct.</i> A barrel, fr. Miss R. Hodges, for Mr. Parker, Sandw. Isl.	
<i>Treston and Deerfield, N. Y.</i> , A half barrel dried fruit, for wea. miss.	7 00
<i>Whitesboro', N. Y.</i> 10 shirts, fr. fem. miss. so.	8 12
<i>Unknown</i> , A box.	

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, to be used in publishing portions of the Scriptures, school-books, tracts, etc. at Bombay, and at the Sandwich Islands.

Writing paper, writing books, blank books, quills, slates, etc. for all the missions and mission schools, especially for the Sandwich Islands.

Shoes of a good quality, of all sizes, for persons of both sexes, principally for the Indian missions.

Blankets, coverlets, sheets, etc.

Fulled cloth, and domestic cottons of all kinds.

James Gray, Richmond, Va., Treasurer of the Central Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Richmond, 1st chh. viz. F. James, to constitute Rev. A. MABEN and Rev. GEORGE W. LEYBURN Honorary Members of the Board, 100; D. J. Burr, 100; sundries, 115,88; presb. chh. on Shocco Hill, 32,52; Fayetteville, presb. chh. 44,12; Donaldson acad. 8; sub. sch. 2,50; Raleigh chh. for sch. at Scio, 102,35; Newbera, Chh. con. 10; Alexandria, D. C. 24 chh 55,53; Powhatan, Mrs. Daniel, 5; Rockville, Md. Rev. J. Mines, 38,62; Mrs. L. Cocke, 10; av. of rings, 50c. Washington chh. N. C. and mon. con. 150,43; Lunenburg co. Va. Bethany chh. 113,99; Briery chh. a lady, 3; \$1,236 61

James Adger, Charleston, S. C., Trensurer of the Southern Board of Foreign Missions, acknowledges the receipt of the following sums, viz.

Charleston, Mon. con. in 3d presb. chh. 7,43;

do. in 2d do. 21,25; sub. sch. of do. to constitute THOMAS R. VARDELL an Honorary

Member of the Board, 100; C. W. Wright,

7; juv. miss. so. 82,75; Lexington, Coll.

after sermon by Mr. Hoyt, 50; Fair Forest

chh. 5; Greensboro', Ga. Mon. con. 17,58;

A. N. 5; Rev. I. C. P. 3; A. W. C. 50c.

Miss P. W. 2; chil. of A. K. H. 94c.

Columbia, Mon. con. in presb. chh. 100;

Sparta, S. E. M. S. 23; Washington, H. S.

Y. 6; Augusta, Gent. asso. 28,50; la.

asso. 45,53; mon. con. 49; Walterboro',

Mon. con. 10; Beach Island chh. Mon. con.

8,30; sub. 10; Edisto Island, Sub. 13;

Sumpter dist. M box, 10; Miss A. P. W.

5; Salem chh. 3; York dist. Rev. A. R. B.

2,25; Shiloh, N. C. 50c. chil. of I. E. D. 25c.

Indian Town, Contrib. 33,56; Stoney Creek

cong. to constitute Rev. EDWARD PALMER

an Honorary Member of the Board, 50;

Alcovia chh. Ga. Mon. con. 5; Macon, Ga.

Coll. 3,65; McDonough, Ladies, to consti-

tute Rev. JAMES GAMBLE an Honorary

Member of the Board, 50; Jackson, Ga.

Rev. E. Pharr, 12; Rev. J. Harrison, 6;

Athens, Chh. 30; WILLIAM DEARING,

which constitutes him an Honorary Mem-

ber of the Board, 100; Bryan co. Ga.

A friend, to constitute Rev. W. McWHIRN,

D. D. an Honorary Member of the Board,

50; a friend, to constitute Rev. SEAGRAVE

MAGILL an Honorary Member of the Board,

60; Darien, Fem. asso. 62; Wilmington, A.

H. 50c. Winsboro', Cong. 60; Roberts,

Miss. so. 12,12; two indiv. 5; Savannah,

La. of 1st presb. chh. to constitute Rev.

Mr. SCOTT an Honorary Member of the

Board, 50; La. asso. for support of Marg-

aret Strobel, 150; Fairview, Miss. so. 28,37;

a friend, 10; Oglethorpe co. Ga. T. Gillam,

7; Darlington, Presb. chh. (of which

fr. Indies, to constitute Rev. URIAS POW-

ERS an Honorary Member of the Board, 50.)

105; a member of Lebanon chh. 20; Colum-

bia, J. S. 5; less postage, 1,25; \$2,137 04